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STRONG RAYS OF LIGHT

CAST OVER EVENTS, POLITICAL AND ECONOMIC.

Tax Dodgers in Spain Show Nearness to Bourgeois Republic—Portugal Prime Capitalist Government—Unnamed S. P. Galaxy at A. F. of L. Convention.

Signs are cumulating that Spain is ripening, if not ripe already, for a bourgeois republic. Latest despatches tell of moves made by the Minister of Commerce against the "tax dodgers" in the Rio Tinto mining company. Tax dodging is a typical bourgeois beauty spot. No doubt the days of the bourgeois republic are approaching in Spain. Nothing can resist it.

London despatches have it that a proof of the heartening effect of Mr. Balfour's referendum tariff declaration is "the general rise in consols and other British securities." Would a "general rise in wages" have a similar heartening effect upon the ruling class? If not, why not?

As stated in these columns, at the time that the feudal institutions of Portugal were overthrown by the firing of the monarchy and the setting up of a republic, that the Labor or Socialist Movement, which had not yet begun in that country was now bound to spring up, the railroad employes have set the ball rolling by striking for better wages. As also stated at the time that the Republic would speedily assume the repressive role of the class that it dethroned, the bourgeois government has called out the troops "to keep order."

If the military and naval circles of the United States, who are so anxious for a war with Japan, would take their eyes off "Japan's naval armaments," learn economics and pay more attention to "Japan's commercial armaments," these military worthies would find more solid sources of comfort. The latest information concerning Japan's move to start steamship lines to carry cargoes direct from the Atlantic cities of America and to return laden with Japanese goods,—this information is more fraught with vistas of war than all informations concerning naval armaments.

The regulation farce, every time a big capitalist is elected to office, of "severing connection" with his business is now on again unblushingly. John A. Dix, the banker, director of corporations, and owner of factories, who was elected Governor of this State, is announced to be "severing all private business relations" before entering in his office. The bourgeois fiction of a capitalist in office exercising his office disinterestedly, without being affected by private business, is the aping of a feudal principle. As with all apings, the ape never can be the man he apes. Not unless a tall pension for life goes accompanied with every office, can it be expected from a bourgeois in office that he really "sever connection" from his business interests. Like the skin on his body, his private business interests will stick to him closely whatever the sphere he moves in.

The Lincoln, Neb., "Commoner" for last November 25, quotes the Socialist party leader, Mr. Max Hayes of Cleveland, as holding the following language at the late convention of the A. F. of L. in St. Louis:

"A few years ago we had but few members with the workers. In 1900 there was but one or possibly two that dared voice their convictions. Look at us to-day. We are represented here by eighty-five men."

Pity Mr. Hayes broke off there where his speech threatened to become of lasting interest, and failed to enumerate the names of "The Eighty-five." It would have been of lasting value for present and future enlightenment to have had the authentic list—scab-herder John Tobin, of course, among the number.

The surest symptom of an active man's collapse is his retiring within the shell of philosophic contemplation. A still surer symptom is his seeking solace in monastic maxims. Ex-Senator Hale of Maine, seeking comfort for the black-eye administered to himself and his party in the monastic maxim that God loveth those whom He chastises, betrays sentiments which the Democratic rod used in the chastisement may safely relish.

According to "The Call" of last November 30, Dr. Karl Liebknecht said: "America is the land of foolish dreams." If this is so the good Doctor speedily caught the disease. There is no more wildly foolish dream than the dream that the recent Socialist party vote is an indication of its tactics being right, and of its ultimate success, when the fact is that "them tactics," if persisted in, can lead to disaster only for the working class—and to the injury even of the International Movement at large.

The wittiest of the many witty things said at the Carnegie Hall commemoration of Mark Twain on November 30, was said by Speaker Cannon. Said Uncle Joe: "Tom Sawyer is the most natural boy between covers, and *Col. Sellers is a daily visitor at the national capital.*"

When one reads in histories of the Middle Ages about the Guild of Prostitutes, and how the guild duties were performed by and the guild privileges duly regarded towards such a guild, one is apt to ascribe such things to the dark state of medieval mentality. And yet to-day, under the full blaze of the Twentieth Century sun, no less than five men are reported to have appeared before the Mayor of the Empire City of New York, admitted to be interested in gambling concerns, and complained of certain policemen to whom they had "paid for protection." The guild mentality seems hard to uproot, witness these precious gamblers.

Industrial Unionism was torn to tatters, to very rags at the St. Louis convention of the A. F. of L. by James O'Connell of the Machinists. "Don't go industrial mad!" "Don't go industrial crazy!" cried the worthy. James O'Connell of the Machinists evidently knows that Industrial Unionism hurts his Civic Federation masters with whom he has identity of interests.

Real Estate market reports do not indicate any apprehension on the part of real estate dealers that social conditions stand in danger of being revolutionized. One lease of land in the city is recorded for 999 years, and another lease for 200. This, however, may be an indication of the bat-blindness that seizes Property, a blindness that often deepens in direct ratio to waxing symptoms of danger.

It must be a great comfort to the working class to learn that their demand for lower prices of food is being promptly responded to by the Pullman Company, which has consented to lower the prices of upper berths, and also of some lower ones. Man does not live of bread only is, we may presume, the pious principle that guides the thoughtful conduct of the Company.

A "Laboring Man" writes to the Evening Post of November 23 demanding why, if the woolen interests can "keep the wool off the laboring man's back," the laboring man shouldn't "use the government" to keep the threatened power presses out of the Bureau of Printing and Engraving. "Laboring Man" is barking up the wrong tree. Instead of fighting more economic and plentiful production, he should encourage it, at the same bending his energies to cast off that exploiting class which sees to it that all benefits of such economics in production flow to it instead of to Labor.

The Hope Day Nursery for Colored Children, 114 West 133rd street, sends out an appeal for funds for equipping two new buildings, the old one's having been sold over its head to new owners. This means that the capitalist class, finding woman a more profitable wage slave than man, has dragged her out of the home to the factory, and even at that is laggard in sheltering the practically motherless children. A monument to Maternity? What truer monument to Maternity as capitalism has made it could be wanted than just this?

Look out, ye wage earners in the Federal employ! The President is ordering his heads of Departments to "cut deeper" than a $14,000,000 retrenchment in expenses. The cut will not enter the flesh of the favorites of Capital who are bonused with fat jobs. Not they are to bleed. The cut, and the deeper cut will slash the flesh of wage slaves to the bone. Capitalist government is government for capitalists.

THE MEASURE OF FREEDOM

On the occasion of the farewell banquet given to Dr. Karl Liebknecht on November 28 in Brooklyn, the distinguished visitor to America is reported by "The Call" of November 29, under the caption "What 'Our' Freedom Means," to have said:

"Does not freedom in America mean freedom to rob and to exploit—freedom on the part of capitalism to crush out the lives of the workers mercilessly, ruthlessly?"

Obedient to the principle that a half truth is the worst of untruths, the above passage, surely true as far as it goes, embodies a harmful sociologic half-truth. That all there is of "'Our' Freedom" is not the bourgeois freedom to rob and exploit and to crush out the lives of the workers mercilessly and ruthlessly, happens to be exemplified, in this instance, in the very person of the German comrade who uttered the words. He is at the close of a two months tour throughout the land, in the course of which he freely castigated the ruling class of America in language, the truthfulness and the emphasis of which the words just quoted from him are a sample. And yet he was left alone, unmolested. Never a policeman ordered his meetings to disband; never an order from the authorities commanded him to leave the country. Would the same privilege have been enjoyed by an American Socialist in the German Empire, or even by a native? To ask the question is to answer it—and thereby to point to a vast domain of Freedom that IS "Ours," and, thereby, to guard against a serious error in social development.

There is an error, shared even in quarters from which better things should be expected, that raises Suffering to the dignity of a social guage. According to the error, social progress, including freedom, is to be measured by the volume of Suffering extant. According to the error, a diminishing volume of Suffering goes in even tread and step with progress or freedom. According to the error, the scale in which two countries are to be measured is the scale of the Suffering experienced in each—the one that has less Suffering being freer than the one that has more.—A colossal blunder, fruitful of many and serious others.

The measure of a country's freedom is not the volume of Suffering to its credit; it is the OPPORTUNITY that country affords for final Freedom. There is, in point of fact, less Suffering among the Hottentots than there is in the German Empire, this notwithstanding, the German Empire is immeasurably in advance of Hottentotia in point of freedom. Why? Because the social institutions of the Empire are just so much nearer the point where the Socialist Republic can be reached than are the primitive conditions of Hottentotia. Similarly, there is in all probability less Suffering in the German Empire than there is in the United States, this notwithstanding the United States is visibly in advance of the German Empire in point of freedom—as the untrammeled free speech enjoyed by Liebknecht demonstrates. Why? Just because conditions in totally non-feudal and absolutely capitalist United States are so much nearer the point where the opportunity exists for reaching the final freedom of the Socialist Republic than are conditions in still semi-feudal and only semi-capitalist German Empire.

The Sufferings of a ruled class change, they are not abolished by a change of rulers, even tho' the change of rulers be a step forward toward the possibility of the abolition of class-rule. Under each advancing social order of class-rule there are different modes of Sufferings; each social order of class-rule having its own brand of iniquity, some of which may be more galling even than the brand of some lower order of class-rule. For all this, the measure of freedom increases, as exemplified in Liebknecht's experience, in the measure that a country's opportunities are ripe for achieving the Socialist Commonwealth.

And well it is to keep the fact in mind—lest Socialist efforts be turned awry from the practical to the sentimental channels—lest Socialist standards, fit for one place, be wasted in other places for which they are unfit.

LABOR'S CONSCIOUSNESS

AS A CLASS, GROWING ALL OVER NEW ENGLAND.

Class Lines Growing Ever Sharper—Labor Preparing for Tremendous Revolt, Says Writer Chamberlain—Rough Shod Exploitation Ripens Harvest Quick.

Boston, November 28.—That class lines were growing sharper in New England and that a huge labor revolt was gathering head force, was the assertion made to-day by Joseph E. Chamberlain in an interview.

"I have asked two leading New England Republican members of Congress," said Chamberlain, "whether there is any class feeling, any incipient class revolt against the born-to- the- purple element, mixed up with the recent political changes in front in New England, and they both unhesitatingly declared their opinion that there is. Class consciousness, class resentment, they say, is becoming very strong in Southern New England, and perhaps also in Maine.

"It is not exactly a revolt against the old 'aristocracy,' the 'Brahmans' and the blue bloods. It is rather a revolt of the poor against the rich, of the proletariat against the bourgeoisie.

"Since the distinctly bourgeois Aldrich and Crane came to pre-eminent power, the blue bloods have been compelled to knuckle down to them. In Rhode Island the manufacturers rule everything. The old silk-stocking element is only an adjunct. In Massachusetts Gov. Eben Draper, whose father was a thinker, a writer, something of a radical, and a man of parts, should have maintained at least the traditions of friendliness for the working men. But he is regarded by the protelariat now as a perfect representative of the merely moneyed, mill-owning, labor-exploiting class. The proletariat 'had it in for him' all along

In Massachusetts and Rhode Island the voting body has changed a good deal in recent years. Many of them feel this same class resentment. The old voting body of workingmen, composed of Yankees of the old race, Irish-Americans and Englishmen, of many thousands were brought to work in the New England cotton mills, also includes a large number of radicals who sympathize with Socialism out and out.

"Those elements not only turned in to beat Draper in the recent elections, but they are looking for future influence on governmental affairs. In other words, class solidarity is becoming more and more a fact in that part of America where conditions most resemble those of Europe.

"Class solidarity among the rich, the capitalists, the employers, the exploiters, in other words, is being answered by class solidarity among the workers. So the arrogance of New England's manufacturing interests may help on the new social and political alignment in this country."

THE S. L. P. VOTE

Certainly More Than Doubled—Ten States Heard From—15,000 Increase So Far.

Below is a preliminary table of the vote polled this year by the S. L. P. by States, as reported in advance by the Election Returning Boards. As further advance returns come in they will be inserted in the list. The Party had its ticket this year in twenty states, four more than in 1908. In the ten states so far reported the Party's vote already exceeds the total of 1908 by 7,612. For the corresponding ten states the increase is 15,093.

The vote for Kentucky in 1908 was for State nominees. This year the Party had only a Congressional ticket in that State. Altho' the vote polled is less than in 1908, this year's vote exceeds the poll of 1908 in that Congress District by 58. In Pennsylvania the Party was compelled by the authorities to appear under a new name:

States	1910	1908
Connecticut	937	608
Indiana	2,974	643
Kentucky	212	404
Massachusetts	2,613	1,011
Minnesota	6,510	...
Missouri	2,229	868
New Jersey	2,032	1,096
Ohio	2,920	721
Pennsylvania	794	1,222
Rhode Island	628	183
Total	21,849	6,756

THE S. L. P. VOTE IN TEXAS.

San Antonio, Tex., December 1.—The following is the vote cast in this State: BEXAR COUNTY—Schmidt 14, Strach 20, Royal 15, Schusttel 17, Pope 18, Gray 17, Chernin, 23, Maiorana 13. HARRIS COUNTY—Schmidt 16, Strach 15, Royal 13, Schuettel 12, Chernin 14, Gray 16, Maiorana 13. BALL COUNTY—Schmidt 1. BOWIE COUNTY—Schmidt 42. BURNETT COUNTY—Schmidt 1. COOKE COUNTY—Schmidt 8. EL PASO COUNTY—Schmidt 3. GOLIATH COUNTY—Schmidt 1. GRAYSON COUNTY—Schmidt 18. GREGG COUNTY—Schmidt 9. KENDALL COUNTY—Schmidt 1. This is the report I have seen in the papers so far. That is 114 so far. In 1908 the S. L. P. of all Texas polled 250 votes. Texas has 245 Counties. When the official returns are all in I have no doubt we polled 3 times as many votes.

R. S.

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LIEBKNECHT INTERVIEW

GERMAN SOCIALIST'S CLEAR UTTERANCES ON MANY MATTERS.

Questioned on Young Socialists' Movement, Syndicalism, General Strike, Japanese Immigration, A. F. of L., Ownership of Party Press, Etc., He Reveals Revolutionary Attitude.

San Francisco, November 22.—I waited for the hour of my appointment with Dr. Karl Liebknecht in the lobby of the Palace Hotel. Flunkies in blue and gold flitted about the marble halls on noiseless feet; women, "faultlessly" gowned in the ultra-fashionable hobble moved by with the inevitable jerky glide; men who looked as though they had been cut of character clothes advertisements strolled in and out of the long corridors or were lost amid the green palms and red plush of the world famous Palace Court. And I wondered by what irony of chance, Dr. Karl Liebknecht, propagandist of the proletaire, the mouth of Marxism, had found quarters in the Palace. I thought, "He is a Socialist for revenue only, or a hot-house culture, a dilletante, or a pure and simple parliamentarian, or one of those whose heart throbs sympathetically for the 'poor.'"

But in meeting Dr. Karl Liebknecht, I met a simple straightforward man, with an unaffected cordiality, one who has nothing to hide, one who talks as he thinks. The reception committee from the Socialist party had placed him in the Palace and there he was. His hair, short and curly, is brushed up in a German pompadour, and here and there streaks of gray beginning to show in it. His high forehead slopes back slightly, and underneath a pair of calm gray eyes gaze steady and clear through a pince-nez. Most people look conceited in a pince-nez, because there are those who wear them for ornament. It looks so distinguished, you know. But Dr. Liebknecht wears them for service and they look very natural on his German nose. His moustache, thick-haired and short-clipped, is turned up in the Prussian fashion at the end.

All these details of appearance I noted while the formalities of an introduction were being gone through. When he began to talk, they disappeared and he became merely a voice. Like all clear thinkers, he is a clear talker. His words march from his lips like companies of well-drilled soldiers. Each word is clean-chiseled, individual, enunciated. He has the trick of giving his every word, even the smallest, its fullest meaning. As he talked, he paced up and down, up and down, with an easy athletic stride, a stride born of the training gained from the German Turner societies. The Doctor said:

"The Young Socialist movement has been organized in Germany for about five years. At first all manner of opposition was encountered both within the Party and without. But once the movement was shaped and got under way, its beneficial influence was immediately apparent. The ruling class and the church have long ago recognized the importance of shaping the mind of the growing child. The Social Democratic party gained great strength from the Young Socialists. The most enthusiastic workers were to be found in its ranks. And there is no enthusiasm and faith like that of youth." Comrade Liebknecht paused a moment to smile. "The Young Socialists give lectures, conduct Socialist and science classes, they publish a weekly paper, 'Arbeitende Jugend,' which has a circulation close to twenty thousand.

"But these are not their only activities. The children of the proletariat, cooped up in the cities, with the hard and ugly streets for playgrounds, the youth of the land lashed to the wheel of Industrialism, lose all sense of the beautiful, and they themselves become ugly and deteriorate physically. So the Young Socialists organize countless excursions into the open country, to the free streams, the virgin mountains and the strength-giving mountains. In the cities they have equipped gymnasiums. The Young Socialists grew and grew. Quite a few of the comrades who had reached maturity, joined our ranks. And this was well, it gave the organization balance. The Young Socialists have spread all over Europe, and in some places they have become very powerful and influential. Thus in Sweden they have to a certain extent shaped the policy of the party."

Liebknecht stopped at the window and paused a moment to gaze out over the blue bay that was embraced by brown hills and tented by a turquoise sky.

"Suddenly the police fell upon us. Our organization was dissolved. We appealed the matter in court but the police were sustained. Further, all under 18 years of age were forbidden to attend political meetings." Liebknecht paused to smile a smile that had all the faith and buoyancy of youth. "Was the Young Socialist movement crushed out under the iron heel of repression? Not any more than was the Social Democracy under the exception laws of Bismarck. It is true that our organization has become looser, but in adversity we have actually gained strength. Do I think that there is room for a Young Socialist movement in America? I think that it is an essential aid to the Socialist movement anywhere. When Socialism gets a new recruit, his head is filled with all kinds of nonsense which has been drilled into him by bourgeois schools and institutions. It takes years to eradicate this and sometimes something still sticks."

Here he was interrupted by a knock at the door, and a woman gushed into the room, all smiles and volubility. She introduced herself as Mrs. B.; her husband was of the firm of B. Brothers. (She mentioned one of the biggest firms of its line in the city.) Yes, she too was a Socialist. Her nephew was one of the editors of the "——." (She mentioned one of the foremost Socialist papers of Europe.) She had read a good deal of Dr. Liebknecht in that paper. What did he think of San Francisco? Quick to rise from its ashes, eh? The enterprise of the San Francisco people was marvelous, wasn't it? Our capitalists are far more energetic than those of Europe. And the workers were far better off, didn't he think so?

The Doctor said that the conditions of the working-class are not much different here from those abroad. Capitalism was international and the greatest leveler ever known. It reduced everything to a uniformity. It was true, America was a young country, rich in natural resources and, here and there, primitive conditions still prevailed. It was because of its matchless resources that America developed with such unheard-of rapidity. As for the brains, enterprise, pluck of the capitalist, they would be found, upon analysis, to consist of unscrupulousness, consciencelessness, craft and cunning. To call this intellect would be an insult to the human race. The lady had said everything was better. Better for whom? For the capitalists, perhaps. The American proletariat yielded more richly than those of any other country. However, in some directions the rope that bound them was longer. They had the framework of a popular government, for one thing. But in other directions they were far

(Continued on page two.)

SHOE-WORKERS REVOLT

MUST FIGHT TOBIN UNION AS WELL AS BOSSES.

Brooklyn Strikers Confirm Weekly People's Charges of the Boot and Shoe-Workers' Union Scabbery—Their Statement on Tobin's Treachery.

Over in Brooklyn a number of shoeworkers are in revolt against the combined tyranny of the bosses and their trade union supporters in the form of the officials of the Boot and Shoe-Workers' Union, Tobin's scab-herding concern. This is a case where the facts, alone and of themselves, rise up to accuse and smite those Union officials.

The strike is rather extensive, involving over 500 workers, and embracing the impotrant shops, Straughback's, on Lee place, Lataman's on St. Edward street, Craig's on Jay and Johnson, and Griffin & White's on Pearl and Prospect streets. The men in these shops, numbering 200, are unorganized, but are standing firm in revolt. The main fight, however, is on in the shop of Wickert & Gardiner, the workers of which are "organized" in the Boot & Shoe-Workers' Union.

The men in the Wickert & Gardiner shop, 300 odd, have a double battle to fight. They not only have to fight the bosses, but they also have to contend against the organized scabbery of the Tobin bunch. To a reporter from the Weekly People, the strikers gave the following statement relative to the twin-aspects of the case:

"Two and a half years ago the Executive Board of the Tobin Boot and Shoe-Workers' Union made a pact with the bosses of Wickert & Gardiner, drew up a contract with that firm and got four men working in the shop to sign it, without our consent. The contract was forced on us by the Union officials. That contract is to expire the first week in January next, and before a new contract can be signed, three months must elapse giving time for 'negotiation,' and a new wage agreement can not go into effect earlier than April 15.

"Due to the increased cost of living, we found that the prevailing rate of prices was unable to provide us with sufficient money to provide for ourselves, and for our wives and children, and we decided to ask for an increase in wages.

"As members of the Boot & Shoe-Workers' Union, we appealed to the Executive Board to grant us permission to hold a shop meeting (such meetings can not be held without the Board's consent) and discuss the question. The meeting was held, with the Executive Board members present. After a thorough discussion, the workers present decided to send a committee to Wickert & Gardiner asking for an increase in the price list.

"To this, however, the Executive Board of the Boot & Shoe-Workers' Union objected, as the contract had not yet expired, and we were told to wait for the said expiration before taking action. And in spite of our requests for action the Board REFUSED ABSOLUTELY its consent to the election of a Committee to confer with the bosses.

"This action in ignoring the workers' interests is but one of numerous other such acts. The Tobin Boot & Shoe-Workers' Union has always shown itself to be an organization in the interests of the bosses; we have been forced to pay dues ($13.25 yearly) to it, but have never received anything, not even decent consideration, in return. Our requests have been ignored, and we have been sneered at by the Executive Board and the officers as 'dagoes.' If any of us protested against the officers' traitorous conduct, influence was exerted by the officers with the bosses to have us discharged.

"In view of these facts, and in view of the additional fact that a 'contract' is of no value in comparison with our life and material security and happiness, we decided to take things into our own hands. We called a shop meeting without the consent of the Executive Board, and elected a committee to go to Wickert & Gardiner and present our demands. The company refused to grant our demands; and we went on strike, over the heads of the Boot & Shoe-Workers' officials.

"While we have been on strike, the Boot & Shoe-Workers' Union has been sending 'Union' scabs to fill our places. Unable to get its own members, who are becoming wise to Tobin's traitorous leadership, the officers have been picking up non-union men in Boston, Philadelphia, and other places, providing them with 'Union' cards, and sending them to Brooklyn to break our strike.

"We are out to win this strike, and our men are remaining firm. The decision in our ranks is unanimous to never again affiliate with the Tobin crowd of scabs,—otherwise known as the 'Boot & Shoe-Workers' Union.'

"Charles Linfonte."

The men showed that in unorganized shops the workers were getting more money than in the "organized" Boot & Shoe-Workers' Union shops. The workers in Lataman's, for example, went on strike for more money a few weeks ago, and before their strike they were receiving more than the Union workers.

For years the Weekly People has exposed this very treachery of Tobin and his crowd. Now his dupes are beginning to see the light also.

The Brooklyn strikers sent an official statement of their case to the N. Y. "Call," and not to The People. The reporter of The People was voluntarily, without asking for it, given the floor, and explained the matter to them; showed how The People had waged steady war on Tobin, and how the "Call" and its S. P. organization had denounced the S. L. P. organ as "against unionism" and its supporters as "scabs." In view of this, said The People representative, it is rather odd to embrace one's enemy, and ignore one's friend.

The men present explained that it was through an oversight that a copy of their statement had not been sent to The People. They all admitted that The People had done great work in exposing the Boot & Shoe-Workers' scab concern. They said that the statement to the "Call" was sent as a reply to an article by Tobin attacking them.

In most of the shops not yet affected by the strike the men have demanded of their employers an increase of 50 per cent in the price list. And there seems bound to be a strike soon.

The shoe manufacturers are distracted, and are seeking to thwart the efforts of the workers. On November 28 several of them held a meeting in the office of Weil and Co., at De Kalb and Steubin streets. Fifty manufacturers were present, those absent being Julius Grossman, Wm. Lane, Krieger Shoe Co., Jul. Pincus, Kasak and McLoughlin. The problem of how to circumvent the workers was discussed. A motion to lockout the men was made; but no definite action was taken, the matter being referred to a committee of seven. As members of said committee were John Garside, J. Lataman, Sr., J. Wickert, James Crotty and Geo. W. Baker.

An interesting feature of the meeting was the reading of a letter sent by John H. Tobin, President of the Boot & Shoe Workers' Union to Wickert & Gardiner. In this letter Tobin assured Wickert & Gardiner that his organization would spend $100,000, if necessary, to restore order in their shop, where 300 men who have repudiated Tobin are on strike for higher wages. Tobin is partially making his boast good, for he is providing non-union men with "union" cards, and sending them to Brooklyn to scab.

Tobin also in this letter put the proposition up to the manufacturers to allow him to unionize their shops in the Boot & Shoe Workers' Union, and that if this is done, no danger of any trouble occurring will exist.

The Wickert & Gardiner strikers have now been out for three weeks. They are spending a good deal of money paying the return fare of the Tobin scabs who have been sent to Brooklyn. Though their funds are low, and though the pinch of hunger is being felt in their homes, they are remaining firm, vowing they would rather black shoes or shovel snow than return to Wickert & Gardiner under the old Tobin terms.

SHOE WORKERS OF ALL TRADES! READ THIS AND PAY HEED!

Strike on in Brooklyn, N. Y. Men are striking for more bread in the following shops: Wickert & Gardiner, Chas. Straughback, John Lataman, Griffin & White, Kreigs, and others. Stay away—Don't hire out. Don't listen to any labor misleaders! Don't help the bosses! Be men! "An injury to one is an injury to all."

Strike Committee,
Shoe Workers' Union No. 168.

Just a Reminder to our friends, to say that we expect them, one and all, to do something for the Movement. That something we would prefer to be a subscription to either the Daily or the Weekly People.

WAS JESUS A SOCIALIST?

MINISTER MIXES UP QUESTION, AND IS TAKEN TO TASK.

On Sunday evening, November 27, the Rev. Harvey Graeme Furbay, Ph. D., delivered a sermon or lecture on the above subject at the First Union Presbyterian Church. The gist of the lecture consisted in citations, some from Marx and Engels's "Communist Manifesto," and from Kautsky, and in one or more citations from John Spargo. Quoting the passages from Marx, Engels and Kautsky, all of which referred to the proletariat as against the bourgeois, the lecturer said: "If this is Socialism then Jesus was not a Socialist. Jesus did. Marx, Engels and Kautsky do not represent a world force for the regeneration of the race, for virtue, moral and spiritual uplift." Quoting John Spargo, the lecturer said: "If this is Socialism then Jesus was a Socialist. John Spargo wars against no class but declares Socialism to aim at the regeneration of the race."

After the lecture several questions were put followed by answers by the lecturer, who then invited criticisms. No one offering to make any—the audience was small—Daniel De Leon rose and said in substance:

"It is not quite fair to criticise a lecturer 'on the wing.' One has heard him reading rapidly. One has had no opportunity to read the lecture. One may have understood the lecturer correctly; and one may not have understood him correctly. With this caveat I beg leave to submit the following criticism.

"If I understood the lecturer correctly, he quoted several passages—from Marx, Engels, Kautsky,—foundation authorities on Socialism, in which passages discrimination is made between class and class. If I understood the lecturer correctly, basing himself upon those passages he declared that Marx, Engels, Kautsky, were not engaged in a world-force to regenerate the race, whereas Jesus was. Now, then, Jesus declared that it was as easy for a camel to go through a needle's eye as for a rich man to enter the Kingdom of God—it seems to me that somebody is 'discriminated' against in this passage: somebody is 'left out.' There are other passages that occur to me. Jesus called the Pharisees a 'generation of vipers'—it looks to me that this element of the human race is left out. I also recall the passage where Jesus said. 'I have not come for peace but as a sword to bring'—I am no theologian, I do not recall the exact word here used but it was not a word denoting 'peace,' it was a word denoting feud—'to bring feud between mother and daughter, father and son,' etc. While I do not pretend to quote the passage literally, I believe the lecturer will agree I quote it with substantial accuracy. Now, then, if the passages quoted from Marx, Engels, and Kautsky, are enough to bar them from credit for being engaged in the rejuvenation of the race, then the passages I cited from Jesus would bar him out likewise.

"Now, the fact is, that Jesus, like Marx, Engels, Kautsky, was a revolutionist. The word 'debts,' which I was pleased to hear to-night inserted in the so-called Lord's Prayer, instead of the word 'trespasses' very commonly found there, help to tell the tale that Jesus was engaged in a political-economic movement, in behalf of the bankrupt class, whose debts clamored to be canceled. There is no revolutionist who does not aim at a race rejuvenation. Nor is there any revolutionist who does not feel bound to oppose a certain element of his times.

"Neither have the allusions, made by the lecturer against Marx's materialist conception of history, any foundation. The materialist foundation of human action was no Marxian invention. Marx only ascertained the law, and worded it, which underlies the acts of the mass of the race, and which knowingly or unknowingly is observed by all—even by those who declaim against it. What, for instance did the passing of the plate to-night mean but a recognition of material necessities—even for this, the lecturer's church?

"Whether Jesus was a Socialist or not, is not to be determined by any such considerations. I, as a Socialist, find great fault with many of my fellow Socialists for saying Jesus was a Socialist. They confuse the issue of the day. I hold Jesus was not a Socialist—could not be me. He could not be a Socialist for the same reason that he could not have talked through a telephone, or ridden from Bethlehem to Jerusalem on a railroad train. There was not in the days of Jesus any telephone to talk through, or railroad to travel on. Before one can be a Socialist the material conditions must be there for Socialism. The material condition for Socialism is the existence of the giant tool of production that compels co-operation. As I look around at the carpentering of this very church it bears the unerring marks of such production—large production—co-operative production—a system of production unknown and unknowable in the days of Jesus—the days of small craftsmen's production.

"Socialism is the adjustment of production and distribution to this modern system of industry. Socialism proves that the leaving of production and distribution subject to a system of industry that production and distribution has outgrown, pauperizes the masses, and breeds the Exploiter and the Exploited—the capitalist class and the proletariat. Marxian Socialism, accordingly, by the very fact of planting itself upon a material basis, is the chiefest promoter of race-rejuvenation. All others preach race-rejuvenation while they ignore or uphold the existing social system, thereby making race-rejuvenation impossible. Marxian Socialism bends to the work of laying the material foundation for the rejuvenation of the race."

In attempting to reply to the above criticism, the lecturer acted like one who felt the need of rehabilitating himself with his audience. He launched into a multitude of irrelevancies. Obviously anxious to escape the issue, and the logic that had made splinters of his lecture, he sought, by the use of big words and the names of philosophers, to save what he could of the wreck of his effort. Among the funny things that the lecturer said was: "Edward Bernstein made Marx look like a silly school boy"—this said with all the assumption of infallibility and the slickest mannerisms of fairness that are typical of the ecclesiastic, the fraternity that deals in what Goethe called the "Hexen Ein-mal-eins"—the witches' multiplication table.

LIEBKNECHT INTERVIEW.

(Continued from page one.)

worse off. The frightful and wanton slaughter in the American mills, mines and railroads was without parallel anywhere. Such things as the Colorado outrages and, more recently, the Times investigation outrages were impossible in Europe. "When we in Germany think of California, everything shimmers; we see purple hills and golden sunsets and the glitter of green trees and flowers. How different is the reality! I saw Pacific street, the Barbary Coast, with its street fights. I saw an open and unmolested flaunting of vice and a white slave traffic that would put even the unspeakable Turk to shame. I saw police brutality that would make a Berlin policeman grow green with envy."

The lady took her departure, still smiling and chattering. She had not understood.

I took up my interview again. "Which do you consider the more important to the Socialist Movement, the economic or the political wing?"

"Why even an angel couldn't fly with one wing," laughed Liebknecht. "But seriously", he continued, "I consider every form of Socialist organization valuable; political parties, economic organizations, Young Socialist and every other possible form of organization that conditions may dictate. The two main forms are of course the political party and the union."

"Has Syndicalism found a friendly soil in Germany?"

"If you mean by Syndicalism, pure and simple economic action, I must say no. Pure and simple economic action in the light of history and Socialist science is idiotic. How dangerous this one-sided view is could be seen in the fact the Syndicalist movement was becoming more and more Anarchistic."

"What do you think of the General Strike?"

"It all depends upon the use it is put to. I have long advocated the General Strike as an auxiliary weapon. In 1904, at the Bremen Party Day I was the first one to advocate the General Strike for political purposes. It was there too that I first advocated anti-militarism and the necessity of a Young Socialist movement. On all three propositions I was fought by everyone from Bebel to Katzenstein. All three propositions have become live issues since. To come back to the General Strike. It is absurd to advocate it as the sole means of accomplishing the emancipation of the workers. It is a weapon and powerful, but a single weapon is not an arsenal nor are bayonets effective at a thousand yards."

"What do you think of the Japanese Immigration Problem?"

"Organize the Japanese if that is possible."

Here I informed the comrade that the Chinese butchers of San Francisco had applied for a charter from the A. F. of L. and that Japanese had several times tried to get a charter. But all in vain. They had been refused. I told him that the Japanese were getting longer wages and shorter hours than the so-called "white men" in the fruit and hop fields and that these despised yellow men were absolutely merciless to the boss when they had manouvered him into a tight position. Then I informed him of the Socialist Party's anti-Jap stand.

Comrade Liebknecht said, "Das ist ja eine kolossale Dummheit!" (That is a piece of monstrous stupidity.) He was pretty well acquainted with the high dues and initiation fees of the A. F. of L.; he knew of their craft scabbing; of their narrow self seeking; of their corruption. He said that to his mind, it seemed a better policy to come out and fight them openly.

"Does the Social Democratic Party own its press and do you consider it necessary for the movement to own its press?"

"Yes the Social Democratic Party owns its press, for that is the only way it can be controlled. To leave it in private hands is, to say the least, dangerous. As the American movement develops it will recognize the necessity of party ownership of the press. I do not think that the time is far distant when the party will realize this."

"What do you think of the Socialist Movement across the country?"

"There are splendid possibilities."

"Do you think there is room for both Revisionists and Marxists within the German Social Democracy?"

"Certainly there is room for both within the German Social Democracy. The Revisionists do not differ from us to such a marked extent as is generally supposed. They too are Socialists and their differences from us are largely tactical ones. Should the Baden comrades repeat their error that would indeed be a serious matter and the Party would have to adopt harsh measures."

Upon being questioned as to the anti-Militarist movement the comrade said that it was now a part and parcel of the Party itself. "The Party has been largely won over to our views".

He then went on to say that the book for the writing of which he was sentenced to two years in jail had been suppressed by the police, but that it was drifting in like all forbidden works, from Switzerland.

"Comrade Liebknecht, we say to the proletariat, workingmen of the world unite.' Yet in this country we have two Socialist parties. What do you think of unity?"

"Every country must settle such things for itself, although our International Congress advises us on such matters. I am not in a position to say much about this mater, but I think unity must come."

R. S.

NEWARK'S FIRE HORROR

EVER PRESENT AND GREAT RISK OF WORKING CLASS UNDER CAPITALISM.

By A. W., Newark.

The great afteory fire in Newark on November 26th with its appalling loss of life, 24 dead and several mortally injured, is the latest illustration of how wantonly the members of the working class are sacrificed on the altar of capital for profit. There are laws in this city providing for proper fire escapes on factory buildings, but this awful calamity discloses the fact that these laws have been disregarded by the owners, and that our capitalist officials did not enforce the laws. This particular factory building was long regarded as a fire trap and the authorities now admit that they knew of it. "The building was nothing more than a fire trap. I predicted that there would be a big fire there if once it started," said Newark's fire chief.

What a commentary on the capitalists, the self-styled upholders of law and order, and the capitalist office holders who are sworn to enforce capitalist laws. Here we have a case of capitalist owners disregarding their own laws and capitalist officials neglecting to enforce the law. And this is not an isolated case by any means. The same conditions prevail elsewhere in this very city and all over the country and will continue to prevail while the capitalist system lasts. Greedy for profits, the capitalist owners of factories and mines will continue to neglect to provide proper safeguards for the protection of the life and limbs of their wage slaves, and, corrupted by the thieving, bribing capitalist, the officers of the law will continue to neglect to enforce the law against the capitalist.

It is distinctly up to the working class to decide how much longer they will continue to suffer injury to health, and loss of life and limb, before they will rise in their might and destroy the iniquitous system responsible for all their woes and wants.

This holocaust upon the altar of commercialism furnishes another lesson to the working class. It proves how hypocritical and false is the claim of the capitalist when he claims that his enormous wealth, the lion's share of the wealth produced but extracted from the workers in the factories and mines, is rightly his because of the great "risk" which he takes when investing his capital. Witness this latest gruesome horror in Newark.

It is a fair question to ask, who ran the greatest risk on this occasion? the capitalist proprietors of the factories or the poor working women and girls, dead and injured? Where the capitalist risks his money only, the worker risks his life. The capitalist undertakes his risk voluntarily for the sake of profit. The worker must work in order to live and is compelled to accept employment regardless of the risk he runs. If there is to be a greater reward for greater risk, who should receive the greater reward? Clearly the worker, for he runs the greater risk.

But the workers toil incessantly their whole life long and their reward for both their labor and the risk they take while employed is but a miserable pittance, barely sufficient to keep body and soul together. A few facts compiled by Mr. James M. Reilly of the Board of Trade of this city will help to illustrate the matter. "Newark factories give employment to 69,370 operatives, and pay annually in wages $41,765,700," says Mr. Reilly. This figures out to barely $600 per worker per year, or about $10 per week. With the prevailing high cost of living these are truly STARVATION WAGES. And this is the reward of labor for both the labor and the risk to life and limb while working.

But how about the capitalist? Ah! that is another story. Mr. Reilly says: "Newark factories produce a finished product yearly aggregating $195,509 234 in value." This is almost five times the amount paid out in wages to all the workers of Newark, and the capitalist does no useful work for all this huge amount of wealth.

When we consider the small number of capitalists and the many millions they divide among themselves, even after making all due deductions for the cost of the raw material, it becomes evident that the reward of the capitalist is enormous.

In view of these facts all arguments in favor of the present system of society appear but thinly veiled excuses for the robbery, murder and other outrages perpetrated by the capitalist class upon the working class.

Workingmen of all countries unite! You have nothing to lose but your chains. You have a world to gain!"

PLATFORM

Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of politics is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land on and the tool with which to work. Deprived of these, his life, his liberty and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessaries of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

FROM THE SOCIALIST VIEWPOINT

Capitalist Science—and Art.

"The boss works hard." Oh yes, they work—
That is they work the workers.
'Tis said 'tis quite a science, too,
'Mongst the smug and scheming shirkers.
But science teaches men to know,
Art teaches them to do.
So 'tis an art and science both—
And the mob they "do" are you!

Take the Tip.

"Speed," says the hero of a recent novel, "Speed is the greatest thing in the world. What's a railroad? Speed with capital behind it. What's an ocean liner? The same thing. And the faster they go the more they make. Get speed and you get everything. You fellows are handling it every day.

"Then why ain't we all rich?

"Because you don't own the speed. That's the reason. You're just working for a man who does own it."

Now, boys, what's the matter with that? Why not decide to own it? The capitalists are speeding you up all along the line. Your speed is their profit. Organize to "take and hold." Speed on the Industrial organization of the workers.

Religion and Business.

One Rev. Williams spoke at a local Y. M. C. A. Hall a Sunday or two ago pushing the foreign missions wheelbarrow. A capitalist paper comments thusly: "It was a stirring utterance, and carried conviction amongst his hearers as to the value even from a business standpoint of the work of the missionaries." Exactly! "Pustness is pusiness, mein poy," even when disguised as soul-saving and psalm-singing. Christianize the poor heathen and so render him more docile for his "brothers," the white exploters, to extract profit from.

Your Part in Life.

Recently Balfour, England's ex-Premier, speaking in the House of Commons, said: "It is a most intolerable thing that we should permit the permanent deterioration of those who are fit for real good work . . . is it not very poor economy to scrap good machinery?" That's the capitalist view-point of the working class—"real good" bullocks, "good machinery"! Of course Balfour loaded his speech up with a lot of "sympathetic" talk, but the truth forced its way through the politician's word-mist. These fellows know their game, and how the worker is robbed. They are class-conscious. Listen to another of the tribe, Birrell, now in the British Ministry: "The capitalist at most only risks his money. The employe contributes his bones and sinews, and risks his life. In case the enterprise turns out a success the capitalist makes a fortune, whereas, however successful the concern might be, the workman gets out of it just sufficient in the form of wages to maintain himself, and bring up his family to lead a life of equally arduous and strenuous toil as that which had bent his own back and shortened his days." You see? The other class, the plunderers, know all about it and are quite conscious of what they are doing. But do they propose to alter it—to give you justice? Not by a jugful! You must make your own freedom. You must TAKE justice.—Sydney People.

Chicago Protest for Fedorenko.

Chicago, December 5.—More than 2,500 residents gathered yesterday in mass-meeting and entered a protest in behalf of Sava Fedorenko under arrest in Canada at the instance of the Russian government.

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HOW TO JOIN THE SOCIALIST LABOR PARTY.

All persons desiring to attach themselves to the Socialist Labor Party, either by the formation of a local organization known as a "Section," or by joining as members at large, may proceed as follows:

1. Seven or more persons may form a "Section," provided they subscribe to the platform and constitution of the S. L. P., and they belong to no other political party.

2. Isolated persons, unable to find six others to join with them in organizing a "Section," but desiring to become members, may do so by becoming members-at-large by signing an application card, subscribing thereon to the platform and constitution of the S. L. P., and answering other questions on said application card.

For application blanks to be used in the formation of "Sections" and for application cards for the use of individual members as well as all other information, apply to the undersigned.

Paul Augustine, National Secretary,
28 City Hall Place, New York City.

ises in European History

By GUSTAV BANG

I. The Rise of Christian
II. The Reformation.
III. The French Revol

ranslated from the Danish by ARNOLD PETERSEN

ntinued from last week.)

II. The Reformation.

(Continued.)

gely conservative was the en- lieval social system, with no for progress. The power as to revolutionize society, had from without. It was not the rd or the bishop, living on the product of the peasant who the future in his folds; it was chant, arriving as a strange beginning to buy and sell.

world-trade began to expand. of the old feudal society was ed.

y in the eleventh century an increasing commercialism appear in Italy. The Cru- creased it tremendously and it to the rest of Europe. For a hundred years one army of followed another to the hristian empires under Euro- inces were formed, and the ts followed in the wake of the Knowledge of Oriental cul- ated new needs, new demands, ould only be satisfied through Ever more trades-connections ablished with the peoples of Asia, ever greater masses of ucts of the East were carried he Mediterranean to the Ital- orts, whence they were shipped rious European countries and d for their products. Gold r, hitherto forged into tank- drinking cups, etc., were now circulation as money; prod- menced to pass back and forth odities; and from one gener- another this movement went ever increasing ratio. Prom- es rose along the highways of e. The international credit etween the great commercial as perfected. These extended de throughout unexplored re- the world. Italian merchants the interior of Asia, and oc- as far as the Chinese coast. the march of the Turks his part, the commercial ef- ame mixed with adventurous and the voyages of discover- enced. In the year 1492 Co- eached the New World, and later the sea-route to India, Africa, was found.

from the cities of northern it this movement emanated, an early date the coun- th of the Alps were forced And Germany in particular great part in this wonderful ent, which effected a com- eaval in all social relations. e commercial highways of an ever increasing mass of ies were transported from Germany, from Germany to untries. The cities of south- any controlled the passes e eastern Alps, and entered tiations with Venice, and uantities of Oriental products signed to them, which they to other places; the north- cities, the Hanseatic towns middle of the thirteenth cen- ed commercial supremacy Baltic states, Scandinavia and And from the west-German lively trade was maintained ace. The city which became e of this rich commercialism kfort. Here all the wires nected. At the Frankfort gathered all the merchants Netherlands, from Flanders, Poland, Bohemia, Italy and rom almost all Europe they their goods and conduct an trade," as a report from it.*

mercial activity which thus oped was purely capitalistic. commercial houses which n took the form of a kind of stock-company operated with an enormous capital and through a many-branched mechanism of office-workers, agents, buyers, commissioners, sailors, etc. Tremendous profits were piled up. How far the capitalistic spirit of speculation had been developed is best shown by the repeated attempts at monopolizing certain commodities for the purpose of forcing the price up and appropriating enormous "extra-profits." Again and again the commercial houses in the German cities were merged into "rings" for the purpose of creating artificial increases in the prices on grain, wine, iron, leather or other commodities; again and again the monopolists effected a ruthless onslaught on competitors who interfered, by offering commodities at a lower price. And here, as everywhere, the economic forces were stronger than the juridical barriers. All injunctions against monopolies were absolutely ineffective.

It was this economic transformation which took place at the close of the Middle Ages, and it led to entirely new relations in the domain of social life.

The products of labor assumed an entirely new significance; they were different from those in former days, where there was no use for more than the household could consume. Now they could be sold, transformed into money, and for the money new costly objects, fine garments, Oriental spices, foreign wine and many other commodities could be procured. There was now an incentive for the peasant and the laborers to intensify their labor in order to increase their products; the more they could produce, the more money they would have. But they were not allowed to keep them. For now exploitation by the upper classes, the princes, the nobility and the church began to increase. Formerly it had been sufficient if the peasant brought to the feudal lord as much grain, butter, cheese, meat, etc., as was needed by his family and household; anything beyond that had been useless. Quite differently now, when everything was a commodity, the value of which was expressed in certain monetary terms. "The more the better," became the watchword.

The medieval, semi-patriarchal relations were changed into a system of exploitation most merciless in character. Taxes, tithes etc., were continually increased and ever new methods were invented to extract more surplus wealth from the peasants, to demand ever more of the natural products, which the seigneur then would change into florins and ducats. The seigniorial management of the land increased as the lords gradually confiscated one tenant farm after the other. Thus a proletariat of cottars appeared and the peasants who were allowed to keep their farms were tormented with an ever increasing socage on the seigniorial fields. And not only were the burdens of the peasants increased, but their opportunities of procuring the necessities of life were further limited. While they formerly were allowed to fell trees and to chase in the forests, to fish in the streams and enjoy the right of sending their cattle to the common pastures, they were now denied these privileges; these now represented something which could be turned into money and the feudal lord now sequestered them. These privileges, through all kinds of juridical legerdemain were now interpreted as the private rights of the lord, and the peasants were barred out.

The old stagnant, unconcerned feeling of well-being among the peasants now disappeared, and it booted them but little to have the usurers help them through their immediate difficulties; it only made bad worse. The poverty and oppression increased from one generation to another. It was this increasing exploitation and oppression which throughout Europe gave rise to the great **Peasant revolts** at the end of the **Middle Ages**. The peasants, armed with spears and axes, rose against their tormentors and demanded their former privileges. In France a peasant war broke out as early as the 1350's; in England in the 1380's; in Germany there were disturbances throughout the fifteenth century, and the movement reached its climax in the **Peasants War, 1525**. In Denmark the bellicose peasants of Jutland and Skane* rose and fought during the "Count's War,"** the last desperate fight for freedom. Everywhere the attempt was crushed and the peasants brutally punished, and new, improved methods of exploitation and fleecing were applied.

While the antithesis between the peasants and the secular and ecclesiastic lords was the most pronounced of all such, arising as a natural consequence from the growing capitalistic commercial life, it was by no means the only one. As if by an earthquake, deep chasms had been created throughout society. There was the antithesis between city and country sharper than before; the antithesis between the nobility and the merchants; the nobility, who in spite of their increasing incomes gained at the expense of the peasants, went deeper and deeper into debt to the capitalists of the cities, and looked upon these with envious eyes and revenged themselves whenever opportunity offered itself by waylaying the traveling merchants, relieving them of their moneybags; the antithesis between the nobility and the princes—these princes, who sought to strengthen their own positions and add to their possibilities of exploitation, and who, therefore, above all else had to humble the nobility and seize upon the authority which the seigniors formerly exercised; the antithesis between the merchants and the artisans struggling for supremacy in the administration of the affairs of the city; the antithesis between the master mechanic and their journeymen, which latter, as the guilds gradually became imbued with the spirit of capitalism, began to develop in the direction of the proletariat, property-less, and with little prospects of bettering their lot. Everywhere a medley of conflicting interests, of new antitheses, of new class-struggles.

But right through this confused mass of various oppositions there was a single dividing line which was drawn in such a manner that behind it could gather the various social layers of the population to mutually fight against a common enemy. This was the OPPOSITION TO THE CATHOLIC CHURCH.

It follows, that not only for the peasants and the nobility in the country, but also for the merchants and the artisans in the city, the church, with its secular power naturally appeared as a hostile power whose yoke it was the particular interest of all concerned to throw off. Rome had again become the great international exploiter, just as it had been fifteen centuries previously. And the Christian teachings which originally had been the religion of the exploited masses, the poor and oppressed, had become an instrument for the exploitation of the entire world. With the increasing development of the production of commodities and the universal use of money as a medium of exchange, the church was taken up with tendencies toward exploiting the rest of society, and by virtue of the position which it gradually had acquired, it could conduct this exploitation to a great extent and with an enormous pressure. On the other hand, by so doing, it created a feeling of hatred and bitterness among those who were made to suffer. The church was the largest landholder in the various countries and the torturing of the peasants on its estates was by no means inferior to that of the real feudal lords. It was not only the wrath of the peasants which was turned against them; the nobility and the princes looked with greedy eyes upon the immense treasures of the church, and realizing the booty which would fall to them, they, too, began to share the dreams of the reformers. And among the bourgeoisie the sentiment became more and more hostile against the church. What would it not mean to commerce and exchange if the rich treasures, now used as altar vessels, chandeliers, etc., were made into money and thrown into business; what effect would it not have upon the productive activity if the multitudinous holidays were abolished and the great swarms of mendicant friars and all kinds of ecclesiastics were put to useful labor? And fancy the effect upon society if the vast sums, now spent on requiems, indulgences, etc., were put into commerce, shipping and manufacture.

Throughout the countries this sentiment had manifested itself in the last centuries of the Middle Ages. Strong attacks were made upon the Catholic Church; congregations of "infidels" had been formed here and there whose tenets in many ways resembled those of the Lutheran teachings of later days. Gradually, as the sale of commodities and the transactions with money broke down the old economic conditions and the new relation was impressed upon the minds of the people, the warnings of an oncoming storm became more frequent and evermore threatening. And it was Germany which became the centre, where the storm first broke out.

(Continued next week.)

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ow how far-reaching this commercialism" of the 13th centuries was, it may be t in Stockholm, Sweden, the gnus Smek (about 1350) de- t the Town Council should an equal number of Swedes ans. So numerous were the erchants. (Translator.)

* This latter now a province of Sweden. (Tranlator.)

** So called because of the prominent part played by Count Christoffer of Oldenburg, who—while pretending to fight for the cause of the deposed King Christian II, the "friend of the common people"—in reality was aiming at the crown himself. A secret treaty was made between the Count and the city of Lubeck. (Translator.)

COMMUNIST MANIFESTO

AIMS OF THE SOCIALIST MOVEMENT MADE CLEAR, AND SOME OBJECTIONS ANSWERED.

The theoretical conclusions of the Communists are in no way based on ideals or principles that have been invented, or discovered, by this or that would-be universal reformer.

They merely express, in general terms, actual relations springing from an existing class struggle, from a historical movement going on under our very eyes. The abolition of existing property relations is not at all a distinctive feature of Communism.

All property relations in the past have continually been subject to historical change, consequent upon the change in historical conditions.

The French revolution, for example, abolished feudal property in favor of bourgeois property.

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few.

In this sense the theory of the Communists may be summed up in the single sentence: Abolition of private property.

We Communists have been reproached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labor, which property is alleged to be the ground work of all personal freedom, activity and independence.

Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has to a great extent already destroyed it, and is still destroying it daily.

Or do you mean modern bourgeois private property?

But does wage labor create any property for the laborer? Not a bit. It creates capital, i. e., that kind of property which exploits wage-labor, and which cannot increase except upon condition of begetting a new supply of wage-labor for fresh exploitation. Property, in its present form, is based on the antagonism of capital and wage-labor. Let us examine both sides of this antagonism.

To be a capitalist, is to have not only a purely personal, but a social status in production. Capital is a collective product, and only by the united action of many members, nay, in the last resort, only by the united action of all members of society, can it be set in motion.

Caiptal is therefore not a personal, it is a social power.

When, therefore, capital is converted into common property, into the property of all members of society, personal property is not thereby transformed into social property. It is only the social character of the property that is changed. It loses its class character.

Let us now take wage-labor.

The average price of wage-labor is the minimum wage, i. e., that quantum of the means of subsistence, which is absolutely requisite to keep the laborer in bare existence as a laborer. What, therefore, the wage-laborer appropriates by means of his labor, merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labor, an appropriation that is made for the maintenance of labor, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labor of others. All that we want to do away with, is the miserable character of this appropriation, under which the laborer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

In bourgeois society living labor is but a means to increase accumulated labor. In Communist society accumulated labor is but a means to widen, to enrich, to promote the existence of the laborer.

In bourgeois society, therefore, the past dominates the present; in Communist society, the present dominates the past. In bourgeois society capital is independent and has individuality, while the living person is dependent and has no individuality.

And the abolition of this state of things is called by the bourgeois. abolition of individuality and freedom! And rightly so. The abolition of bourgeois individualty, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

By freedom is meant, under the present bourgeois conditions of production, freetrade, free selling and buying.

But if selling and buying disappears, free selling and buying disappears also. This talk about free selling and buying, and all the other "brave words" of our bourgeoisie about freedom in general, have a meaning, if any, only in contrast with restricted selling and buying, with the fettered traders of the middle ages, but have no meaning when opposed to the Communistic abolition of buying and selling, of the bourgeois conditions of production, and of the bourgeoisie itself.

You are horrified at our intending to do away with private property. But in your existing society private property is already done away with for nine-tenths of the population; its existence for the few is solely due to its non-existence in the hands of those nine-tenths. You reproach us, therefore, with intending to do away with a form of property, the necessary condition for whose existence is the non-existence of any property for the immense majority of society.

In one word, you reproach us with intending to do away with your property. Precisely so: that is just what we intend.

From the moment when labor can no longer be converted into capital, money, or rent, into a social power capable of being monopolized, i. e., from the moment when individual property can no longer be transformed into bourgeois property, into capital, from that moment, you say, individuality vanishes!

You must, therefore, confess that by "individual" you mean no other person than the bourgeois, than the middle class owner of property. This person must, indeed, be swept out of the way, and made impossible.

Communism deprives no man of the power to appropriate the products of society: all that it does is to deprive him of the power to subjugate the labor of others by means of such appropriation.

It has been objected, that upon the abolition of private property all work will cease, and universal laziness will overtake us.

According to this, bourgeois society ought long ago to have gone to the dogs through sheer idleness; for those of its members who work, acquire nothing, and those who acquire anything do not work. The whole of this objection is but another expression of tautology, that there can no longer be any wage-labor when there is no longer any capital.

All objections against the Communistic mode of producing and appropriating material products, have, in the same way, been urged against the Communistic modes of producing and appropriating intellectual products. Just as, to the bourgeois the disappearance of class property is the disappearance of production itself, so the disappearance of class culture is to him identical with the disappearance of all culture.—Communist Manifesto.

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Eugene Sue wrote a romance which seems to have disappeared in a curious fashion, called "Les Mysteres du Peuple." It is the story of a Gallic family through the ages, told in successive episodes, and, so far as we have been able to read it, is fully as interesting as "The Wandering Jew" or "The Mysteries of Paris." The French edition is pretty hard to find, and only parts have been translated into English. We don't know the reason. One medieval episode, telling of the struggle of the communes for freedom is now translated by Mr. Daniel De Leon, under the title, "The Pilgrim's Shell" (New York Labor News Co.). We trust the success of his effort may be such as to lead him to translate the rest of the romance. It will be the first time the feat has been done in English.—N. Y. Sun.

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FINISHING OFF A BELLE

HOW SWELL SET EXPENDS WEALTH SUCKED UP FROM LABOR.

Just how many dollars, wrung from the sinews of Labor, it takes to give the finishing touches to the education of an idle girl of sixteen destined for a "career in society" is frankly itemized and set down in dollars for each item in the account which Mrs. Emily Ladenburg, widow of Adolph Ladenburg, the banker, has just filed with the Surrogate of Nassau County in her application for the use of from $10,000 to $17,000 for the benefit of her daughter, Miss Eugenia Marie Ladenburg.

Mrs. Ladenburg intends to take her daughter "abroad" on December 1 and to travel with her over Europe until October 1, 1911. Even Surrogate Jackson was astonished at the list when it was filed, and deferred action.

Miss Ladenburg has an income of $21,000 a year from the wage slaves whose product is still owned by her father, although he died several years ago.

Mrs. Ladenburg's estimate of the amounts needed for the various expenses of her daughter are thus set down:

Wages of a maid at $20 a month for ten months	$ 200
Governess at $60 a month	600
Minor items of clothing, $67 a month	670
Gowns, suits, etc.	1,000
Amusements, theatres, etc.	200
Hotel expenses for ten months..	5,500
Motor car maintenance, including wages of chauffeur, garage charges, etc.	2,000
Maintenance of Miss Ladenburg's country home at Westbury, during absence	5,000
Maintenance of two horses at Westbury, during the absence of their own, and wages of groom	1,000
For extra grooms during stay in Europe	400
Traveling expenses of grooms ..	240
Steamship tickets for Miss Ladenburg and her maid	500
Total	$17,310

After the return of her daughter and herself to the United States next year Mr.s Ladenburg asks that the young woman **be allowed** by the Surrogate $720 to **pay her** share of the apartment she will occupy with her mother. For tuition at a private school $1,000 is asked. Dancing lessons are put down at $250. For treatment of Miss Ladenburg's teeth by a specialist $1,000 is the estimated fee.

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WEEKLY PEOPLE

28 City Hall Place, New York.
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Published every Saturday by the
SOCIALIST LABOR PARTY,
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Frederick W. Ball, National Treasurer.

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SOCIALIST VOTE IN THE UNITED STATES.

In 1888	2,068
In 1892	21,157
In 1896	36,564
In 1900	34,191
In 1904	34,172
In 1908	14,237

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SATURDAY, DECEMBER 10, 1910.

It is a paltry evasion to say that the workers are free to consent or to refuse the terms of the employer. It is, as Dickens says in "Hard Times," "An evasion worthy of the man who asked permission of the Virgin to rob her of her necklace—and then did it, taking silence for consent." The laborers have to consent.

—LAURENCE GRONLUND.

TOBIN, SCAB-HERDER.

The reports published in these columns of the upheaval among the shoeworkers in Brooklyn and vicinity are living pages from the Labor Movement. They cast light, not on one, or two, or three features of the Movement. They cast light on all its numerous aspects—on the employer; on his go-between, the labor fakir; on the employed; on their long and blind subjection to the tyranny of the boss and to the fraud of A. F. of L. leader; on their awakening; on their stumblings; on the chicanery that surrounds them; etc.; etc.;—

Workers in unorganized shoe shops gather themselves together and make demands for better wages. The spirit of the class-instinct spreads, seizes and shakes up the workers "organized" in the A. F. of L., or Tobin's Boot and Shoe Workers' Union. They also make demands, and go on strike. Immediately the discovery is made that the wages of the Tobin men are lower than the wages of the unorganized men,—were kept lower by Tobin "Union" devices. "Unionism"—the ideal that the unorganized men had been awakened to, and which the "organized" ones had blindly believed in—receives a staggering blow in the minds of both sets; simultaneously it rises into loveliness in the mind of employers of the unorganized, and into increased loveliness in the mind of employers of the Tobinly "organized." Fifty of these employers meet in the factory of one of the lot, and, there, another of them reads a letter from Tobin to him. It is Tobin's chance. Long had he been laboring on many of these employers to convince them that their interest lay in "Unionism"—A. F. of L. Tobin "Unionism." They would not listen. Now they are dieted to listen. Tobin's letter promises speedy settlement, if he is allowed to "organize" the shops, and, as an earnest that the writer means "business," he declares himself ready to spend $100,000 to reduce the men of his "Union," now on strike, back to submission. How, he needs not explain. The scabs—picked up here and there up-State and in New England; furnished post-haste with Tobin "Union cards"; their traveling expenses paid by the Tobin "Union"; and foregathering in the shops on strike;—these scabs, delivered as per "sacred contract," render superfluous all explanation as to how the Tobin victims now on strike are expected to be reduced back to submission by Tobin.

Such is the picture that Tobin "Unionism" is drawing of itself—the shield and staff of the capitalist class, the betrayer of the working class. Such is the picture of Tobin, or Gompers Civic Federationized "Unionism" that the Socialist Labor Party has been unmasking—and will continue relentlessly to unmask until that ulcer on the American Labor Movement is finally lanced, and cauterized. Finally, such is the "Unionism," the sores of which, like a veritable lazar, the Socialist party makes a specialty of licking; for the unmasking of which the S. P., with impudent mendacity, denounces the S. L. P. as a "Union Smasher"; and in payment for which denunciation the denunciator receives hard cash.

⁂

The law of events is good to the Labor or Socialist Movement. That beneficent law sees to it that Wrong, together with its manifold Doers, never be lost sight of—compels it to reproduce itself till, thoroughly known, every hideous line of its countenance identified at sight, it be done away with branch and root, and in short order.

KNOCKING OUT ITSELF.

From an unexpected source there is just now pouring down upon the people a flood of first class literature which is calculated feelingly to persuade all attentive readers against capitalism as an impossibilism, and in favor of Socialism as the only way out. That source is the Woolen Industry. The statement sounds incredible. Yet, once more, fact is more wondrous than fiction.

It being pretty well settled that the new Congress will direct its attack first upon the Wool Schedule, manufacturers of woolens and wool raisers seem to have organized themselves into an Academy for the free imparting of information. The contents of the literature that does the imparting may be divided into two categories—one, theoretical, on economics; the other, practical, on the technique of the industry.

As to the first part, it is of little value. What is sound therein the Socialist press and other Socialist literature is teaching much better. What is unsound in it does not harm, and is easily disposed of by anybody with elemental powers of reasoning.

It is the second part that is of inestimable value. No one can read through any of those articles, treating upon the "shrinkage" of wool, the "amount of wool available," the "grease in wool," the yield of the average sheep, the keep of flocks, the "wastage in wool," etc., etc., without he does a number of things—

1st. Admit that an accurate knowledge of the technique of the many branches of the industry is a prerequisite to decide whether the Woolen Industry is or is not fleecing the "consumer";

2nd. That to acquire this knowledge much time and careful investigation are necessary;

3rd. That it is in the interest of private interests to lie about the facts;

4th. That, in so important a matter, a nation may not place reliance upon the statements of interested parties;

5th. That the only way to mete out justice to both producer and consumer is to eliminate the element of interestedness from the contest; finally

6th. That there is no other way out of the dilemma than the collective ownership and operation of the Woolen Industry—as collective as is the consumption of the output.

And there goes the capitalist system, proved an impossibility by the Woolen Industry itself—and every additional fact that its literature adduces helping only to underscore the point.

GOAL AND MEANS.

"Peaceful Picketing Defense League" is the name given to itself by a Los Angeles body that has organized to resist the anti-picketing ordinance of that city. In pursuit of its purpose the "League" issues circulars announcing that "thousands of men are wanted" to go to Los Angeles and assist the "League." As an inducement and encouragement, the circulars set forth that "the winter can be spent in pleasant and exhilarating fashion," the "climate being excellent," and that "no pleasanter or more profitable occupation can be found than enlistment in the army of freedom in Los Angeles." The circular closes with an appeal to "you thousands" to make their way to Los Angeles, and, by their coming, to contribute "largely to disconcert the enemy."

The circular's substance may be summed up in these words—

"The worst of means to reach the best of goals";

or—

"The best of goals queered by the worst of means."

That every abridgment, let alone infringement, of the Right to Picket must be resisted goes without saying. Where the Picket becomes a crime the Union is a bauble. No Picket, no Union; no Union, no Industrial Republic, or Co-operative Commonwealth, or Socialist Republic,—or whatever name one may choose to give to that order of things where those who work shall live, and those who don't, because they won't, shall be free to die agreeable to all the variations of their individualism. How vital the Right to Picket is to the Labor, or Socialist Movement, was imperishably entered in the Movement's annals by the Socialist Labor Party's presidential nomination for 1908—virtually a proclamation that went thundering into every nook and corner of the land.—The goal of the Los Angeles "League" is ideal.

But the means!?!

How many can be enticed to a spot, however uplifting the goal, with no Commissary Department, or prospect of any, other than "pleasant and exhilarating climate"?

If many thousands, then they will be a howling mob. The goal, with which the Right to Picket is so closely connected an avenue as to be an integral part thereof, is a goal that requires, that demands, that dictates Organization, Order, Discipline. No mob, howling or otherwise, can achieve that Goal, or even "disconcert the enemy."

If only a few respond, then Impotence takes the place of Mob—with failure, if not disaster, in either case—not the "disconcerting" but the heartenment of the enemy.

The means proposed by the "Peace League" is too small for an Army, or too large for Peace—either way a hollow reed to start with.

The correct understanding of a Goal ever is reflected in the fitness of the means thereto. The conclusion is justified that the Los Angeles "Peaceful Picketing Defense League" has no more conception of the goal it proposes than a Choctaw savage, with Niagara in sight, has of the geologic past and future that monumental spectacle presents to his staring gaze.

BANANA ANNA.

Mrs. Anna A. Sturla, once a boarding house keeper at Hazlet, N. J., changed her residence to New York, and also her occupation. The lady's new pursuit was original. She carried a banana skin or an apple core in a handbag wherever she went. She managed to drop either skin or core at a railway station without attracting attention. It was her custom to fall loudly, but she always retained enough presence of mind to indicate to witnesses that her fall had been caused by stepping on a skin or core. The rest followed of itself. She collected by this process from one railroad company after another sums ranging from $100 to $1,000, until her career was brought to a full stop by the Alliance for the Prevention of Accident Fraud.

The feat of the Alliance for the Prevention of Accident Fraud is hailed as a distinctive feature of "American public spirit." Is it?

Anna, now named Banana, was a fraud to be sure. Hers was a case of raising money under false pretenses—a criminal offense. But how much money did she raise, or does all her breed put together? Surely not a tithe of the money annually raised under false pretenses on the community by any one of the railroads whom she cheated. She took in an occasional $100, on one occasion even $1,000. These railroads, however, by means of their watered stock and multiple other devices scoop in $50,000, or $500,000, and even $5,000,000. The little sinner is caught in the web of the law; the big sinners escape the meshes with impunity. The boasted "American public spirit" does not seem to be public; that is, broad enough to run down the big felons.

This circumstance illumines a fact that deprives the aforenamed "public spirit" both of its name and its pretenses. Who makes up the Alliance in question? Who sets it up, inspires and maintains it? Oh, cruel hand of Fact that teareth all myth! The Alliance in question is the creature of the very railroad Interests that are daily guilty of mammoth frauds. It is they who appoint and select the membership of the Alliance, and who finance that "public spirited" concern.

Anna Banana did not succumb to "public spirit." A public that is cheated, knows that it is cheated, and yet remains prone is not going to exert itself against fraud—accident or other. Anna Banana succumbed to a decidedly private spirit—a spirit so private that it considers the exercise of fraud its private privilege, and will tolerate no trespassers, whether of the Banana, or any other botanical, zoological, astronomical, or other variety.

OVERALLS AND LEISURE.

While the Wise Men of old came from the East, in these unregenerate days it would seem that only from the West can pure, unalloyed wisdom flow. In the Los Angeles Times of November 13 Gen. Harrison Gray Otis's book reviewer makes the startling allegation that the "real leisure class wear overalls and carry picks."

Writing newspaper articles takes time. Writing libellous articles against the Labor movement hinged on the fact that one's printing plant blows up as a consequence of one's own reckless neglect or criminal conspiracy, may take a great deal of time. Yet the writer and publisher of such articles does nothing for society. As far as society is concerned, he is an outsider, adding nothing to its wealth but only taking from it, living upon it without replenishing the store he depletes—the career of a parasite, a "man of leisure" par excellence.

And this creature has the hardihood to hold up to Labor the mockery that the "real leisure class wear overalls and carry picks." What the toil of the pick and shovel man is, everybody knows. It is ten hours a day, in sun or drizzle. It is to have a foreman at your elbow, continually swinging the whip of threatened discharge and unemployment over your back. It is to lose your identity and individuality in a brass tag or an epithet. "No. 10, you —— ——, hustle that load in quick, or you'll get your time!"—and you hustle. It is to consume so much body-tissue in the course of the day's work that nobody will take the job unless it is the last thing on earth he can find to do.

But that is not all. As man lives not by bread alone, so a "leisure" class must not be judged by its work alone. Real "leisure" implies education, social advantages and pleasures, travel, cultured tastes, artistic home surroundings, relief from the carking cares of to-morrow. Of all the sages Gen. Otis (or his book reviewer) is the first to discover these in the home of a workingman. The workman's education—it is dulled in school by underfeeding, and nipped short to meet the cost of living. The workman's social pleasures—they are confined to the most inexpensive and unattractive. The workman's travel—it is done without enjoyment, feverishly and worryingly, in search of a job. The workman's culture—it is killed by the poverty-stricken surroundings in which he is brought up. The workman's freedom from anxiety—like the deep sea fish which explodes when brought to the surface, the workman would now be in danger of collapsing if the accustomed load were too suddenly lifted off him. It surely takes the "hustling West" to produce a man who can see a "real leisure class" in that.

If, however, he sincerely does, it were easy to prove. All these gentlemen of the Otis type are on the hunt for culture, affluence, and all the good things that leisure implies. If then, the "real leisure class" is that which "wears overalls and carries a pick," let them all forsake their newspaper offices, brokerages and stock exchanges, don the blue denim, and shoulder the lusty steel. Why do they hesitate?

THE TOILER, THE 20TH CENTURY KING.

By Henry Coyle, Boston.

No spider preying on his kind,
An idler and a parasite;
No autocrat of people blind,
Ruling his slaves by right of might.

No plaything of a by-gone age,
A picture pleasing to the eye,
Strutting for one brief hour the stage,
A foolish, useless butterfly.

But one whose hand is brown with toil,
Whose face is tanned by wind and sun;
Who beautifies and tills the soil,
Whose crown by right divine is won.

A toiler, not a useless drone,
In the world's busy hive of men;
His scepter is a tool, his throne
A symbol, and his sword a pen.

He wears a laurel wreath for crown,
And throughout all the land men sing
His good deeds, praises and renown—
The twentieth century king!

THE NEW NATIONAL HYMN.

My country, 'tis of thee,
Land where things used to be
So cheap, we sing.
Land where folks once could buy
Things that are now so high:
To thee, with many a sigh,
Our memories cling.

Some of the children swear
That what they eat and wear
Isn't fit for dog.
Others avow that they
Eat only once a day
And for it cannot pay,
So help them God.

Thy people humbly crave
To pull from out the grave
At least one leg.
We do not ask to dine
On flesh of beef or swine,
But give us, Lord divine,
One good, fresh egg.

Our Fathers' land, with thee,
Blest home of liberty,
We choose to stop.
We don't exactly like
So soon to henceward hike,
But we must hit the pike
If things don't stop.—Exch.

HOLDS SMOKER IN CHURCH.

Pastor's New Idea to Draw Men to Deity.

Port Jefferson, L. I., December 3.—Fifty men will puff cigars to-night at a "smoker" in the basement of Christ Episcopal Church of this place.

The Rev. Dr. J. Morris Cour, the rector, has long been troubled because so many men of the village never attended church service. Finally he hit upon the idea of giving a smoker after the Sunday evening services.

Last Sunday about forty-five men who had received written invitations gathered in the church basement and joined the rector in social and religious chat while smoking the good cigars he had provided. He has increased the invitations for to-night.

CUMULATED TRAVASSOSISM

Some people may have wondered to see the Republic, soon as it took possession of the seat made vacant by the Monarchy in Portugal, turn its attention to the priests, monks, nuns and "religious orders" and chase many of these out of the country. The wonder surely grew at the reports describing the bitterness that, in many instances, accompanied the process. Why such hurry, why such a display of rancor? probably is a question put by not a few. The more recent occurrences at the Portuguese settlement of Macao in China, where the marines on board Portuguese battleships, striking for better conditions, placed at the head of their demands the expatriation of the "religious orders," and themselves proceeded to enforce that particular demand, probably intensified the wonder still more.

Only the least thoughtful of wonderers will leap to the conclusion that the conduct of the Portuguese in these several instances and widely separate localities is an evidence of perverse wilfulness. The more thoughtful will realize that individuals may be guilty of wilfulness, not mass organizations; and that, when acts that seem tainted with wilfulness are committed in such instances there must be a reason, a good reason, that must be looked for deeper down.

There was no wilfulness in the Portuguese acts. There was deliberateness, wisdom and justice. The point may be best understood here in America by accounting for the Portuguese acts against the "religious orders" and the clericals as the inevitable consequence of "Cumulated Travassosism."

Readers of The People will remember the case of the Portuguese priest in New Bedford, Father Travassos, and the sequels thereof. Travassos sought to break up a family among his parishioners by falsely stating to the wife in the confessional that she lived in concubinage on the ground of her not having been married by the church. He pronounced the civil marriage null and of no effect, and so wrought upon the woman that she left her husband. Fortunately she was not wholly the priest's dupe, and, upon being informed by other sources that her marriage was legal, returned to her husband and confessed to him what had happened. The husband, although also a Catholic, but neither being a dupe, forthwith instituted proceedings against the priest. The priest's statements in the confessional were allowed by the court and the priest was mulcted. The matter did not end there. What may be called "The Travassoses" then sought to have a law passed in Massachusetts rendering inadmissible evidence upon what a priest says in the confessional. The attempt failed of course; and, so far, "Travassosism" has been blocked.

Otherwise in Portugal. "Travassosism" has there had its own way. It was a law unto itself. The clergy placed itself above the law. What the consequences were one can easily figure to himself by considerisg what the consequences would be in America if Father Travassos had prevailed in Court, or if "Travassosism" had succeeded in a legislative scheme whereby, not the penitent's confession would be inviolable, but the priest's illegal and criminal manoeuvres. The consequence would be that in the long run, not one person or a dozen, but the majority of the people would bear the marks of a whip wielded in secret by a virtually political body that enjoyed immunity. When such practices have had time to multiply, then the cumulation of mischief becomes national, then a sentiment is engendered that causes masses to move as one man with directness, precision, relentlessness. When, to the "Travassosism" herein outlined, the additional fact is added that the so-called "religious orders" are but mercantile associations under the cloak of religion; when the natural consequence is considered that such associations exploit the mantle by becoming the most merciless oppressors of their proletarian victims;—when all this is considered then it is obvious that the hour was bound to arrive when the sufferers would RISE against that combined despotism of politics and business ambushed behind religion. What followed was free from Wilfulness. It was Redress.

The conduct of the Portuguese marines at Macao, of placing the removal of the "religious orders" at the head of the list on a list that contained the demand for higher wages, is a pathetic page in history. By the light of that page is revealed the deep social, political and economic evil at bottom of the recent scenes in Portugal—scenes that have been enacted before in other places, and that are bound to be re-enacted wherever Travassosism is allowed to cumulate.

Woman Is Chief Labor Investigator.

Albany, November 30.—Miss Frances Keller of Brooklyn, to-day was formally appointed by State Labor Commissioner Williams as chief investigator of the bureau of industries and immigration in his department. The salary is $2,500 a year. Miss Keller stood first upon the civil service eligible list.

LIEBKNECHT IN BALTIMORE

IN ADDRESS TRIES TO AROUSE LABOR TO SENSE OF DUTY.

Baltimore, November 29.—If anything can stir the enthusiasm of Baltimore Socialists, it must surely have been awakened last Saturday night by Karl Liebknecht's brilliant address. One is usually well satisfied with a speaker if he but present his subject in a passably interesting way: those men who influence their hearers through some indescribable force of personality, being few and far between. But Liebknecht is one of these men. His response to the hearty greeting he received from the audience was to say that their friendliness was not for him personally, nor because he was the son of his father, but because he came as a Socialist, a representative of an idea so tremendous as to wipe out of consideration the individualities of the men working for it. Throughout his speech he remained true to the impression of frankness and solidity of position outlined in this remark: "Here at last," one could say, "is a man who has got an intellectual grasp on the subject of Socialism, a man who sees in it something big enough to make him willing to sink in it his own personality, and not one who intends exploiting it for his special interests, which is the spectacle too often before our eyes to-day."

The idea uppermost in Liebknecht's mind Saturday night seemed to be the desire to stir the American workingman out of the lethargy into which he has sung himself by the oft-repeated lies as to the conditions which exist here. The German Socialist party, he said, began to make progress from the time when the proletariat first realized that it must brush aside the dogmas handed down to it from the "upper classes," and do its own thinking. To-day, he said, German Socialists can no longer be fooled, so seriously have they taken in hand the business of understanding conditions as they really are. The obstructions in their path, such as the remnants of feudal institutions, a hereditary aristocracy, a government run in the interests of the capitalist class, supported by police and army, and a church which is also antagonistic to the interests of the people, all of these obstacles lose half their menacing aspect from the fact that each and all have been examined critically by the Social Democrat and understood by him. Anyone putting forth that threadbare principle of the unity of interests of capital and labor, for instance, receives only a derisive laugh for his pains. In other words, the German workingman is getting experience with his eyes open.

In this country, on the other hand, Liebknecht said he received everywhere the impression of a people who believed themselves to be in a "dreamland," each man holding the secret hope that he may one day become a capitalist, hence unwilling to spoil those chances by joining a movement for the overthrowal of the whole system. In this state of mind it becomes an easy matter for those to whom a united working class is a menace to keep them divided and hence weak. Liebknecht brought forward innumerable instances taken from every part of this country, to show the tremendous power of the capitalist class, and the corresponding degradation of labor. In the face of this though, he said, more than one Socialist here had said to him, "Yes, I believe in Socialism, but I am going to vote the Republican or the Democratic ticket so that my vote is not lost altogether." In this stupid way the American proletarian becomes the dupe of his own superficial thinking, he will actually vote for his enemy rather than not have his vote "count" at all. It was not in this way that the victories of the German Social Democrats were won. They are in their present position of strength, Liebknecht said, because they dared at one time to be weak in numbers and to vote doggedly for the principles they knew to be true, regardless of their minority at the polls. So his final appeal was for the Socialists of this country to organize into a genuinely class-conscious body, capable of thinking and acting in a clear and relentlessly logical manner, and capable above all, of carrying on an incorruptible campaign for the improvement of the conditions of life for their class.

Cary Fink Angulo.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light.

UNCLE SAM AND
BROTHER JONATHAN

BROTHER JONATHAN—Hurrah f tariff revision! Down with the tax o sugar!

UNCLE SAM—Hurrah fiddlesticks What do you want the tax on suga lowered for?

B. J.—Why, indeed? A pretty ques tion! Sugar is an important article o diet, a necessity. Now, then, if the ta on sugar is high, the price of sugar wil be high, and the workingman whos wages are only scanty anyway will no be able to buy the sugar he needs.

U. S.—Suppose the tax on sugar wer lowered and thereupon the price of suga were reduced. Do you know what woul result?

B. J.—Of course, I do. We could the pay less for our sugar and save the difference.

U. S.—Nixy. Under capitalism, eithe the cost of other commodities would b advanced to make up for the difference or more likely, our wages would be cut Either way you would be no better off.

B. J.—How does that come about?

U. S.—Very simply. Under capitalis the share of wealth that the workingme enjoy depends upon the law of wages which you know is regulated by the cost of production, just as with any other merchandise. Lower the cost of the necessaries of labor, and it follows the price of labor will sink proportionally. Lower taxes lower the cost of necessaries of labor, consequently, low taxes will send still lower down the percentage of the share that Labor will keep under this capitalist system, of the fruit of its toil.

Say that the workingman needs just one loaf of bread to live. If that loaf of bread costs five cents, his wages must be five cents; he produces one hundred cents' worth of wealth, out of that he received the five cents for the loaf, and the employer keeps ninety-five cents profits.

Say the cost of the loaf is raised to twenty-five cents because of a tax of twenty cents on it. The cost of labor now becomes twenty-five cents and his wages must rise to that point or he dies. What is the situation? The worker produces one hundred cents, receives twenty-five cents as wages; he is no better off than before, because that twenty-five cents can only pay for one loaf, just as the five cents did before. But the employer only keeps seventy-five cents profits, whereas before he made ninety-five cents. Who paid the taxes, you or he?

B. J.—He, by Jericho!

U. S.—And say that taxation is lowered and the loaf costs only one cent. Will you be in twenty-four cents? No. As the cost of labor has come down to one cent, one cent will have to be your wages, while the employer will then make ninety-nine cents profits. Are you in either case better off or worse?

B. J. (smiting himself on the forehead)—In no way. Heavens, how those reformers have played me for a sucker!

U. S.—No doubt, they have.

B. J.—All their jabber about Labor being crushed by taxes was bunco!

U. S.—Nothing else. By understanding that Labor is robbed in the shop, the voter will devote his energies to vote and organize himself industrially into the possession of the shop; he will not be caught in the trap of the lie that HE pays the taxes; he will not be the cat's-paw for "reformers" and other capitalist swindlers. That is why it is so important to emphasize the fact that under the capitalist system, Labor does not pay the taxes, but they are paid out fo that part of the product of Labor that the working class is robbed of anyhow by the capitalist class.

B. J. (as mad as he can stick)—The first reformer or heeler who talks taxation to me will get his nose punched.

U. S.—Won't do him any harm.

Shirtwaist Girls' Demands.

Unless the demands of the Ladies Dress and Waist Makers' Union fo an increase in wages are granted, 30,0 shirtwaist makers will go on strike.

The employers will be given a "rea sonable time" to reply to the closed sho demand, the craft union leaders asser and a new schedule of wages will b sent them.

CORRESPONDENCE

(Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.)

PROVIDENCE HITTING IT UP.

To the Daily and Weekly People:—Enclosed find $5 for seven subscriptions to the Weekly People.

We have resolved to repeat the propaganda of the last two weeks in the two weeks to come, or before next meeting.

Section Providence's discussion meeting last Tuesday night was highly interesting. A large attendance heard Leach give a good interesting talk. McGuigan will be the speaker next time. Good results from these agitation meetings are looked for. A great deal of this new enthusiasm is due to De Leon's recent visit and lecture here.

B. J. Murray.

Providence, R. I., November 24.

S. P. OBJECTIONS INSINCERE.

To the Daily and Weekly People:—I have been favored with one of the ballots from the Board of Supervisors of El Centro, Calif. Many times when I mentioned the fact that candidates on the Socialist party tickets also ran as candidates of the capitalist tickets, the sneering remark would be passed out by S. P. men, "That's another from the Daily People. Who would believe that?"

To prepare myself to nail these people I sent for a copy of the St. Louis ballots, showing the fusion in 1909, and used them to prove the correctness of the statements in The People.

Now, the Imperial County ballot is before me, with the following record: The first candidate on the S. P. list, who is also on the capitalist tickets, is for sheriff, Mobley Meadows. He runs on the S. P. and Democratic tickets; the next is for County Clerk, F. G. Havens, also on the Democratic ticket; the next S. P. on the list is for Treasurer, William Kelly—on the S. P., Prohibition, and the Independent tickets; then comes E. E. Forrester for Justice of the Peace, also on the Republican, Democratic and Prohibition tickets; following is A. W. Franklin, on the four tickets with Forrester, and last but not least comes C. D. Bryon for Constable on Republican, Democratic and S. P. tickets.

I showed this ballot to an S. P'ite in Paterson and he said, "Well, if the people in those communities think so favorably of the S. P. members, I think it is to the honor of the S. P. men."

J. C. B.

Paterson, N. J., November 27.

ACQUAINTS HOQUIAM WITH S. L. P.

To the Daily and Weekly People: In spite of the rainy weather some more good results have been accomplished for the S. L. P. here in Hoquiam during the past week.

With the co-operation of local comrades we succeeded in landing one sub for the German paper, two for the Arbetaren, one for the Daily and fifteen for the Weekly People.

We were to hold several outdoor meetings, but the rain knocked us out.

Two new members were added to the Section at its meeting last Wednesday night, and two more will come in at the next meeting. A committee has been elected to look up a hall, and if a suitable place can be found, an S. L. P. headquarters is assured for Hoquiam.

We have some good, live hustlers here in Comrades Cook, Christianson and Spellman, and with no bogus S. P. to contend with the future looks bright for the S. L. P. in this neck of the woods.

Hoquiam, like all the cities on the Puget Sound, is a lumber town; millions of feet of lumber are shipped from here very year to almost every part of the world. There are some fifteen sawmills located here and in Aberdeen, just a short distance away. When working full time something like six thousand wage-workers are employed. Just now the lumber market is glutted with that commodity, so the mills are beginning to curtail production. The Northwestern mill, located here, has already cut the wages and hours of labor of its wage slaves down; and they are now working eight hours for the princely sum of $1.60, and when one considers what the cost of living is out here on the Pacific coast, it can easily be seen what these poor $1.60-a-day slaves are up against. I have canvassed any number of sawmills during the past six months and I found the slaves in them, especially the natives, in spite of their miserable conditions, to be a timorous, docile and submissive lot.

It is to be hoped that the day is not far distant when in some way we may be able to reach these men with our literature, and make of them true rebels for the cause.

I will leave to-morrow morning for Portland, Ore., and while there will hammer away for more subs for our Party papers.

Charles Pierson.

Hoquiam, Wash., November 21.

INTERESTING LIGHT ON MEXICO.

To the Daily and Weekly People:—A Professor Munsen, who has traveled extensively in Mexico, delivered a lecture on that country Tuesday night before the American Geographical Society. In view of the present turbulent state of affairs in Mexico a few statements which the professor made might be of interest. Among other things he stated that about $800,000,000 of American capital is invested in Mexico, and that Americans as a rule are very much disliked there because of their aggressiveness, rudeness, and ruthlessness.

He also said that the Mexicans are building railroads across the isthmus of Tehuantepec, between the Gulf of Tehuantepec and the Gulf of Campeachy, which in time will consist of 4 lines, and according to the professor's statement be a serious competitor to the Panama Canal. He informed his audience that the population of Mexico was about 16,000,000, out of which only 2,000,000 were white, the rest mixed or Indians. He emphasized the fact that Mexico has progressed immensely, as he said "more than any other country," during the incumbency of Porfirio Diaz, to whose efforts, he said, it was due that Mexico had been raised to the "sisterhood of nations" but adds cautiously—"it is possible that he has ruled too long."

The lecture was supplemented by a series of beautifully colored illustrations which showed not only the natural beauty of the country but also the life and customs of the people. Roman Catholicism is predominant, which is evidenced both by the large number of magnificent churches and cathedrals, some of which date back as far as the time of Cortes, and by the intellectual status of the people. They are grossly superstitious and ignorant. Despite this fact, the peons and Indians in some parts entertain the audacious idea that to live is more important than to increase the profits of their exploiters.

The professor mentioned an incident in proof of this: A certain rich farmer employed a large number of Indians reaping his fields. Learning of the invention of a harvester, by which much labor could be saved, he acquired one. The dissatisfaction among those who subsequently were displaced was so great, and the peculiar idea about the right to making a living so strong, that our enterprising farmer thought it wiser to return to the old conditions! The harvester was left to rust.

A. P.

New York, November 25.

HOW IT WAS "DID" IN MINNESOTA

To the Daily and Weekly People:—The sound principles of Socialism, advanced by the S. L. P., seem at this time to have aroused the sympathy of the working class of Minnesota, and perhaps quite a number who are not of the working class now, but who realize the fact that it is not long before the pressure of the capitalist system will soon crowd them into the ranks of the proletariat.

For several years past the S. L. P. has been kept off the ballot by the Democrats, aided by the rotten tactics of the Civic Federated Public Ownership party, but while those fellows were doing this, and distributing hundreds of thousands of Wayland's get-rich-quick Appeal to Reasons, while scores of worn-out pulpit pounders and while such traitors to the labor movement, as Guy Williams and Thos. Van Lear (a cheap A. F. of L. skate organizer), with their income tax and eight-hour platform, we were not asleep, but succeeded in getting our Socialist literature to the scores of S. P. Locals scattered over the State, and the result is we have them all smashed to smithereens, and have scattered the seeds of uncompromising Socialism to thousands of worgingmen outside of that mercenary concern.

During the present campaign we put out 25,000 S. L. P. platforms and Industrial Unionism manifestoes, with thousands of the "S. L. P. vs. the S. P." All this educational work has had its effect, and the official count of the last election of 1910 gives the S. L. P. in this state, 6,510.

In this (Rice County), the official count gives the S. L. P. 84 votes, to the P. O. P. 39. In this city (Faribault), the official count gives the S. L. P. 69, and the P. O. P. 19.

One thing we are thankful for is that we do not have to spend two months of our time getting signers, to petitions to get on the official ballot, which the P. O. P. is so sorry for.

The work of education to Socialism has just commenced in this State.

E. B. Ford.

Faribault, Minn., November 27.

PATERSON SILK INDUSTRY.

To the Daily and Weekly People:—Among the silk manufacturers things are not the same to-day as they were a few years ago. With the advance of the high speed looms, ribbon is produced so cheaply and the manufacturers are so cutting prices on each other that all are sitting up and thinking how to overcome the lower prices and yet make the same profit as before. Of course, the only way they figure on helping themselves in this matter is by taking it out of labor, that is, by cutting the cost of labor or by increasing the amount of work; for they are not going to take less profits. And yet, considering the present state of the market, this is not going to help them much, because the market is becoming glutted with cheap goods and only spasmodic sales for them.

Some of the factories are using wood-pulp silk to cheapen their goods. These goods, if they become wet must not be touched when wet or they will fall apart. Goods of the same weave, if all silk, can be washed and pressed and made to look like new.

Broad silk goods used for dresses are also shot with this wood-pulp silk.

Besides this kind of filling, the warp silk is heavy with weighted matter which destroys the pure silk and brings such material for dresses into disrepute.

Now, all this deterioration is bound to react on the silk workers, so that eventually they land in that category conveniently called tramps by the "public press." There will probably be strikes among the silk-workers, strikes along the outworn A. F. of L. lines, and prove of no avail. The one thing for silk-workers to do, as well as for all other wage workers, is to organize politically and industrially for the overthrow of a system which places a premium upon fraud and which deprives honest toil of a worthy remuneration. To do that they must join the Socialist Labor Party and the Industrial Workers of the World.

J. C. B.

Paterson, N. J., November 27.

TWO QUESTIONS TO LIEBKNECHT.

To the Daily and Weekly People:—After reading your second letter to Dr. Carl Liebknecht, and yesterday hearing his masterful address on the class struggle at the Labor Temple here in Los Angeles, I want to offer this criticism of his address as an amendment to your article.

I have always read with feverish interest the reports of the Party's delegates to the International Congresses. I could not understand why they did not receive overwhelming support in their fight against the sham Socialists. Here in this address of our visitor Liebknecht I found the cause, to wit, the European leaders are not informed of the true conditions here in America. I wish to take this charitable view. Here follows the proof of my assertion:

Liebknecht said that trade unions without class-conscious political action were useless. Their experience in Germany had been the same as here. In strikes they were always up against the capitalist's police, city officials, and courts. They must elect to office their own men. To this fact do the trades unions in Germany owe their strength. There was harmony and class-consciousness between the Unions and the Political wing..

He called attention to the fact that the recent general strike in Philadelphia was not followed up by a general labor vote—exactly the assertions of the Socialist Labor Party.

Other illustrations of the same point can be found in the present brewery and metal trades strikes. Both are lost. The courts have declared the anti-picketing law constitutional. The right of a striker to address a non-union worker is denied. But did these unions fight the capitalist judges last election? Oh, no, they sent a legal representative to the national convention of the A. F. of L., asking financial assistance to continue this lost strike.

And what did we see in Kansas this last election? The railway workers working and voting for the regular Republican nominee against the insurgent Republican (read middle class). Knowing that the Regular intended to grant the raise in railroad rates, the workers expected that their raise in pay would be granted without a struggle. These unions have their advisory legislative committees, which recommend certain candidates for office. These unions have contracts with the railroads, signed schedules, those of different crafts expiring at different dates. These job trusts can not strictly be called unions. They are lodges, with women non-worker auxiliary branches, and paying death benefits.

Any union which does not start up and fight for the whole loaf, compromises the position of the revolutionary proletariat.

Tell us, Doctor Liebknecht, can the Socialist movement of America establish cordial relations with such unions, without compromising principle?

Do you think it right for a Socialist movement not to attack such unions?

The 60,000 Socialist party votes of California were not class-conscious votes, but a hysterical protest against lost strikes, high cost of living, and a sign of the spirit of unrest. The granting or even the insertion of some immediate reform demands by the other parties will attract this vote, or else it will be attracted by the establishment of a state Labor party, which is prospective.

A. Kruse.

Los Angeles, November 21.

DOINGS IN CANTON, O.

To the Daily and Weekly People:—It is characteristic of the Socialist Labor Party to be always on the go, and Section Canton is no exception to the rule. Some of us attend the Socialist party meetings. On one of these occasions one of the S. L. P. men was given to understand that he should stay away from their meetings as his presence was not wanted. However, when these meetings are over, we mingle with the rank and file who so far have proved themselves honest men. They ask such questions as: "What is the difference between the S. P. and S. L. P.?"; "Why don't the S. L. P. unite with us?"; "Why do you call our leaders dishonest?"; and other pertinent questions. When we start to answer questions, along wheels a side-wheeled fakir who proceeds to divert the attention of the seekers of truth. But in spite of the abuse heaped against the S. L. P., we meet with workingmen in the S. P. who are seeing the light that the grand old S. L. P. sheds into the darkness.

It has been stated by petty capitalists in the S. P. that we, the workingmen, are too dumb and ignorant to emancipate ourselves. When the S. L. P. men, who heard these statements, tell the toilers of this piece of injustice to us it goes against their grain, and they become indignant. And well may they be so. When we show the rank and file of the S. P. from their own official stenographic report of their national congress of 1910, that their convention voted down Industrial Unionism, they look at us in amazement and want more information about the Industrial Workers of the World. We explain to them the difference between the bogus concern, with St. John and Trautmann as standard bearers and show them of the genuine I. W. W. with headquarters in Hamtramck, Mich.

On one occasion when we visited the S. P. meeting, uninvited of course, we walked to the front row of seats and sat down. We immediately proceeded with pencil and paper, to take notes of the doings of the meeting. One individual who sat in front of us began to sweat and fume until he couldn't contain himself any longer. Finally he turned round to us in anger and howled.

"What! Are you here again taking notes of this meeting?" He was answered simply, "Yes." Another explosion of anger soon followed. He again asked the question more angrily than before, and he again received the same answer. The two S. L. P. men retained their seats, watching for further developments. Soon our disturbed individual stood up and wanted to know: "Who rented a new hall for us?" "At what meeting was action taking to rent this hall?" He stated that he had read in a paper that a new hall was rented; it was somewhere on East Tuscarawas street. Someone called out and told him that the Socialist Labor Party rented that hall. Down went Mr. Questioner with a grunt; he and his anger collapsed.

Another standpatter stood up, when the subject of admitting men into their local came up, and spoke to this effect: "We should not allow any obstacles to stand in the way of these applicants. We want these men here; that is what we are here for." And yet at the close of their meeting we heard certain individuals discuss the proposition of throwing out S. L. P. men who might present themselves at their meetings thereafter. I guess that is placing a premium on free speech and the right to peacefully assemble.

The S. L. P. of Canton is preparing for greater work. The brawny arm of Labor, with the mighty hammer, which they are learning to wield, will flatten out these political and industrial labor fakirs. Spread the light!

S. L. P.

Canton, O., November 27.

A SONG OF SLAVES.

O, slave of the Needle and Thread!
 O, slave of the Sewing Machine!
Your crust of bread ye earn with dread
 Lest hunger lurk between.

O, slave of the Factory and Loom!
 O, slave of the Mill and the Mine!
Ye weave your doom, ye dig your tomb,
 For toil alone is thine.

O, slave of the Spade and the Hoe!
 O, slave of the Harrow and Plough!
The seed ye sow, the grain ye grow
 Another reaps than thou.

O, slave of the steam-breathing Steed!
 O, slave of the Tender and Train!
The demon speed ye needs must feed,
 Tho hungry ye remain.

O, slave of the Bellows and Fire!
 O, slave of the Furnace and Flue!
Your limbs perspire, your muscles tire,
 Ye forge your chains anew.

O, slaves, is't not more than time
 That your servile chains ye broke?
Your brother calls from every clime:
 Arise, and add your stroke!

—Thos. C. Auld.

LEOPOLD FOURNIER.

Died October 4, 1910, at Chicago.. Leopold Fournier, a member of Section Los Angeles, Cal., S. L. P.

Comrade Fournier at the time of his death had reached the age of sixty. He became imbued with the principles and tactics of the S. L. P. about three years ago. Although it was in the last few years if his life only that he came to know and was convinced that the Socialist movement was right, he never doubted the ultimate realization of the inspiring ideals of the international Socialist movement. The comrade was a native of sunny France. He was of a hopeful and impulsive temperament, and was always staunchly loyal to the organization. A year ago his health began to fail him, and some months later he went to his daughter's home in Chicago. Good care and kind attention, however, were of no avail to him, and finally his disease developed into dropsy, from which he died on the date above mentioned.

At the last meeting of Section Los Angeles, the following resolutions were unanimously adopted:

Resolved, That in the death of Comrade Leopold Fournier Section Los Angeles has lost a true comrade and a valued member, and we deeply deplore his death,

Resolved, That we sympathize with his relatives in the loss of a kind father and a worthy friend,

Resolved, That a copy of these resolutions be forwarded to the Daily and Weekly People, a copy sent to his daughter, and that they also be inscribed on the minutes of the Section.

J. C. Hurley, Committee.

COST IN LIVES BY BOILER EXPLOSIONS.

Nobody will ever know how many boilers blew up in the United States in 1909, but any one who will take the trouble may learn that at least 550 of them did, says a writer in the "Technical World Magazine." That is at the rate of an explosion for each sixteen hours and six minutes in the year. In those 550 boiler explosions 227 persons were killed outright and 422 others were injured.

There is one class of boilers, and one only, concerning which official statistics exist, and even these are incomplete; and this is the locomotive boiler. The Interstate Commerce Commission is able to announce that from July 1, 1904, to June 30, 1909, 265 persons were killed and 3,656 were injured in explosions of locomotive boilers; but not even the Interstate Commerce Commission knows how many boilers were blown up to accomplish this result.

From unofficial sources it may be learned that in 1907 there were 57 locomotive boiler explosions, which means that one out of each thousand in use that year blew up, killing 101 persons, or nearly one-fourth of the total killed in boiler explosions that year, and injuring 68. In 1909, there were 42 explosions of locomotive boilers, which was 7.6 per cent. of the total number of explosions, in which 44 persons were killed, which was 19.3 per cent. of the total number killed in explosions, and 60 were injured.

Sawmills, which have a pretty hard reputation in such things, scored 34 explosions; but then sawmills are not nearly as numerous as locomotives. There were 45 persons killed in these accidents, which was one more than was credited to the locomotives, and 41 were injured.

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

S. S., NEW YORK—Berger and Mayor Seidel are Socialists of the same stamp. Whether the Congressional opportunities offered to him will enable Berger to develop remains to be seen.—Next question next week.

S. A., BERKELEY, CALIF.—Of course any evil that might be discovered, after the fundamental idea of Socialism is established, could and would be speedily corrected by legislation. But the evil that may arise, in the mind of a man who says that, seeing Socialism will guarantee property to the worker, "therefore the landlord will arise," is not an evil that can arise except in the imagination of one who reasons falsely. No one will work for another if he can work in the Socialist shop and keep all his social share without having to yield profits to an employer. Hence no capitalist can arise under Socialism. For the same reason no rent-squeezing idle landlord can be imagined.

A. W., PHILA., PA.—The Socialist Labor Party rejoiceth at the increased vote of the Socialist party, especially seeing that the S. L. P.'s vote increased still more, more than doubled. It is a good sign of the times. Wait for the publication of the address "Bankruptcy of the Socialist Party," delivered in your city since election. The why of the wherefore is elaborated there.

C. F. S., ST. PAUL, MINN.—The article "Cumulated Travassosism" covers the point of the difference of treatment the political and business concern known as the Roman Catholic Church receives in Europe and is not yet receiving in America.

J. D., LEEFIELD, MASS.—The questions will be answered jointly when the vote in this State shall be officially announced.

J. W. I., ATLANTA, GA.—Both parties grew greatly in votes, the S. L. P. relatively more than the S. P. The S. P. had over 400,000 in 1908; it grew in all probability over 50 per cent. bringing it above 600,000 this year. The S. L. P. had a little over 14,000 in 1908; it has this year surely more than 28,000 if not 30,000—over 100 per cent. The S. L. P. vote is decidedly satisfactory and encouraging. No one votes the S. L. P. by accident, or because he does not know of the S. P.

W. J. G., COLORADO SPRINGS, COLO.—Going from left to write—Those standing are: Paul Augustine, National Secretary; Members of the N. E. C.: Thomas (Pa.), Marek (Conn), Reimer (Mass.), Kircher (O.), Weinstein (Lettish Federation), Olive M. Johnson (Calif.), and Reinstein (N. Y.); Daniel De Leon, Editor Daily People. Sitting down are the Sub-Committeemen. On bench from left to right: Weiss, Signarovits, Mittleberg, Schrafft, Lefkowitz, Machauer, Rosenberg, and Ball. On the ground: Sweeney, Schwartz, and Lafferty.

E. J. H., PHILA., PA.—The idea of expropriating the capitalist class by a gradual increase of wages is as much a case of "dementia sociologica" as the idea of "expropriating" a tiger in his lair by a gradual pulling out of his fangs would be a case of "dementia zoologica."—Next question next week.

TO WHOM IT MAY CONCERN—Your signature is so utterly undecipherable that not even the initials can be made out. The question with regard to "Il Proletario" must await your name—readable.

R. S., SAN ANTONIO, TEXAS—This office is of the impression that Liebknecht spoke in Los Angeles also.

I. W., BROOKLYN, N. Y.—Here is a sample of Tolstoyan retrogression into monasticism: "Such a mighty force [the existing Russian Government] cannot be broken by force. The evil without us will be destroyed only when it is destroyed within us."

E. E., SPOKANE, WASH.—The S. L. P. does not deny the mission of the Sinclairs and other sentimental agitators in a party of Socialism. What the S. L. P. does deny is that that sort of agitators and agitation is all that a party of Socialism needs.

G. R., JACKSONVILLE, ILL.—Aristotle was the Greek philosopher who considered slavery inevitable so long as the tool of production had to be operated by the human hand.

S. G., NEW YORK—Apply to the County Clerk in St. Louis, Mo.

J. A., BALTIMORE, MD.—Take up the synthesis. Combine the line of argument, used to show how the individual's social share is ascertained in the Socialist Commonwealth, with the fact that barely four hours work 100 days in the year would, under Socialism, afford the individual an amount of wealth equal to what to-day it would take $10,000 to purchase. The synthesis will answer the question about purely intellectual work. Four hours work a day is healthy exercise that the brainiest of men will find it advisable to go through. The exercise will afford him all the material means, thereby leisure, to give his intellect full play.

A. M., BROOKLYN, N. Y.; C. W. S., GALVESTON, TEX.; H. McG., MANCHESTER, N. H.; M. R., PHILA., PA.; E. J. B. G., MALDEN, MASS.; S. A. J. S., HARTFORD, CONN.; E. B., COLUMBUS, O.; E. W. C., LANE, IDA.; A. S., NEW YORK, N. Y.; K. O., KANSAS CITY, MO.; H. W., LOS ANGELES, CALIF.; L. C. H., LOS ANGELES, CALIF.; J. G., NEW YORK, N. Y.; L. H., NEW HAVEN, CONN.; J. M., CHICAGO, ILL.; F. C., EL PASO, TEX.—Matter received.

DAILY PEOPLE

Readers of the WEEKLY PEOPLE who would be in close and constant touch with the Socialist Movement should read the

DAILY PEOPLE

Official organ of the Socialist Labor Party.

The DAILY PEOPLE is published every day in the year, devoting space to news of the day as well as to news of especial interest to the working class.

Its readers are posted, right up to the minute, upon matters pertaining to Socialism—Political and Economic.

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Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.

Ancient Society

By Lewis H. Morgan

This is a great work, furnishing the ethnologic basis to the sociologic superstructure raised by Marx and Engels.

While the work needs close study most of it is easy reading. The student will read, and re-read, and find, each time, fresh facts not noticed before, and the opening of wider vistas not discovered at previous readings.

Those readers who have less time at their disposal may not be able to profit by the work to its full extent, but even one reading will store their minds with valuable knowledge and broaden their horizon so as to enable them to grasp the meaning of events now going on better than they could otherwise do.

The previous editions of the work were expensive, four dollars a volume being almost prohibitive, but the work is now within the reach of all.

The Labor News is prepared to furnish the work at the PRICE OF $1.50.

NEW YORK LABOR NEWS CO.
28 City Hall Place, New York.

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay, National Secretary, 144 Duchess avenue, London, Ont.

NEW YORK LABOR NEWS CO., the Party's Literary Agency, 28 City Hall Place, N. Y. City.

NOTICE—For technical reasons no Party announcements can go in that are not in this office by Tuesday, 6 p. m.

N. E. C. SUB-COMMITTEE.

Meeting of the N. E. C. Sub-Committee was held at Party headquarters, on November 23, with Rosenberg in the chair. Present: Ball, Deutsch, Mittleberg, Schrafft, Signarovits, Kihn, Petersen, Machauer, Rosenberg, Lafferty and Lefkovits. Absent: Hall, Schwartz and Sweeney. Excused: Butterworth.

The minutes of the previous session were read and adopted. Financial report: Income, $115.90. Expenses, $114.91.

The delegates to the Hungarian "convention" reported that H. D. Deutsch had been added to the delegation and that credentials were issued to him by the National Secretary. The acts of the "convention" were reported by the delegation and they recommended the repudiation of "Nepakarat," the official organ of the Federation. The report was received and Petersen and Deutsch elected a committee to draft a resolution. The committee reported the following resolution:

"Whereas, The officers of the Hungarian Socialist Labor Federation refused to comply with the demands made by the N. E. C. of the S. L. P. in July, 1910.

"Resolved, That the Sub-Committee of the N. E .C., S. L. P., acting in accordance with the power conferred upon it by the N. E. C., hereby repudiates the organ of the said Hungarian Socialist Labor Federation' 'Nepakarat,' as an organ of the Socialist Labor Party."

This resolution was unanimously adopted.

The national secretary reported the sending of a congratulatory letter to Hjalmar Branting, chairman Executive Board, Social Democratic party of Sweden, Stockholm, Sweden, on his 50th anniversary. He also reported the receipt of a letter from the Hungarian Socialist Labor Federation inviting the Party to send fraternal delegates to their convention.

Remittances for International Socialist Congress Assessment were received from Sections Indianapolis, Ind., Kansas City, Mo. Contributions were received for the General Agitation Fund from Sections Portland, Ore., Worcester, Mass., Allegheny County, Pa. Contributions and loans were received for the Special Fund from Section Passaic County, N. J., Tacoma, Wash., and J. D. DeShazer, Durango, Colo. Party dues were remitted for by New Jersey, Washington, Pennsylvania, Connecticut, Wisconsin, and Massachusetts S. E. C.'s, and Section Mystic, Ia.

The following S. E. C.'s expressed themselves in favor of a directory of State organizations to be published in The People: New Jersey, Minnesota, Texas, New York and Pennsylvania. Communications on matters pertaining to agitation from S. E. C.s of New Jersey, Illinois and California, Sections Philadelphia, Pa., Altoona, Pa., and from A. E. Reimer, So. Boston, Mass., William Adamek, East Pittsburg, Pa., B. Reinstein, Buffalo, N. Y. Other correspondence received was from Virginia S. E. C., sending amendments to State Constitution for approval of the N. E. C.; a letter from Section San Francisco was received regarding nominations for N. E. C. member; the Scandinavian Socialist Labor Federation sent invitation to Party to send fraternal delegates to coming convention.—referred to next meeting; correspondence of sundry importance from George Howie, Manchester, N. H., Philadelphia, Pa., German Branch, Herman Spittal, Erie, Pa., Section Passaic, N. J., G. F. Weinstein, South Easton, Mass., H. D. Deutsch, New York City, J. A. Leach, Phoenix, Ariz., B. Beinstein, Buffalo, N. Y., F. E. Passonno, Troy, N. Y., P. J. Philips, Springfield, Mass., N. W. Jemette, Hibbetts, Ohio., N. Malmberg, Englewood, N. J.

Adjournment 10:30 p. m.

A. C. Kihn, Secretary.

VIRGINIA S. E. C.

The State Executive Committee of the S. L. P. in Virginia met in regular session with Schade in the chair. C. Rudolph absent.

The minutes of the previous meeting were adopted as read.

Correspondence:—From Norfolk Co. on general party matters. From Paul Augustine, National Secretary, in re amendments to State Constitution. From Labor News Co. in re leaflets. From E. Schade, Newport News, in re election of N. E. C. member and ordering stamps. From A. Mueller, Richmond, on same lines and giving unofficial voting results.

All Sections are asked to devise ways and means to create an agitation fund, by organizing socials, etc., for the next election.

The financial report was then read and adopted after which the meeting adjourned.

F. Buxton, Rec. Secretary.

CHICAGOANS, TAKE NOTE!

To the members, friends and sympathizers of the Socialist Labor Party in Chicago and vicinity. Greeting:—

The Socialist Labor Party here as well as anywhere else is aware of the fact that the working class of the land is ready and anxious to receive the true message of revolutionary Socialism. The condition of the working class is getting worse every day and they refuse to be fooled any longer. They are awaking to the fact that some thinking of their own account will have to be done.

On all sides, dissatisfaction with present conditions is manifested. But we must remember, that this dissatisfaction will not lead to class-conscious action unless it is taken care of by the proper agitational work of the Socialist Labor Party.

It is the sacred duty of every class-conscious workingman and working-woman to help in this work. It is your mission in life and it is your duty to fulfil this mission.

The movement needs more, many more active propagandists to go out on the highways to drive home the message of revolutionary Socialism. Your duty is plain. Enroll yourself with the Socialist Labor Party. If there is no organization in your locality, organize or help organize one. Spread the Party press and literature and contribute to the agitation fund. There are a thousand other ways to do your duty.

The Socialist Labor Party of Chicago is determined that the work of agitation, education and organization shall be carried on in an effective way, and we will stop at nothing to make this work permanent. Will you give us your co-operation in this work? Let us hear from you. To carry on this work costs money. The Section has arranged an Entertainment and Ball to help the agitation fund. The ball and entertainment will be held on SUNDAY, December 18, at Schoenhofen's large hall, Ashland and Milwaukee avenues.

We have to impress upon you that it is very essential that the moneys for tickets sold should be settled for not later than December 14, 1910. All moneys should be sent to the treasurer, to whom requests for further tickets should be made.

The Entertainment Committee,
Section Chicago, S.L.P.
H. H. Kuckenbecker, Treas.
1027 N. Winchester Ave.

DAILY PEOPLE FESTIVAL PRESENTS.

The following is a list of presents, acknowledgment of which was crowded out of our last issue, which were received for the Daily People festival in New York on Thanksgiving Day:

F. Frankel, Cleveland, Ohio, one amber-piece pipe; Mrs. C. Vonderleits and H. Mahland, New York, various pieces of fine crockery and two pictures; Mrs. Jennie Bama, New York, one artistic match-holder, one amphora, two fancy paper baskets and one receptacle; Mrs. J. J. Wells, New York, one pretty hand-made pillow; Miss J. Schlicht, New York, chiffonier cover; Mrs. H. Feige, a feminine article which defies our comprehension; Miss Rose Epstein, New York, beautiful sofa cushion; the Misses Loven, Brooklyn, picture, bead necklace, and two fancy trinkets; Sarah and Belle Rosenthal, Brooklyn, various pieces cut-glass crockery; T. J. Dehee, Troy, N. Y., pair of fancy slippers; unknown, Cincinnati, Ohio, one fancy bag and two aprons; Mr. and Mrs. F. J. Wolfe, Manchester, N. H., braided waist; C. A. Ruby, Rochester, fountain pen; F. W. Johnson, Fruitvale, Cal., two neckties; T. J. Holmes, Cleveland, Ohio, copy of Liebknecht's "Memoirs of Karl Marx." in a beautifully embossed full-leather binding; Fred Fellerman, Hartford, Conn., tobacco set; Mrs. Louisa Langner, Milford, Conn., shell basket; Mrs. Sherrane, New York, six fruit napkins, table napkin and center-piece; Mrs. H. Schmalfuss, Pittsfield, Mass., crochet baby coat and hood; L. O. Medick, Pittsfield, Mass., "Infant Skull," "Iron Trevet," "Brass Bell" and "Pilgrim's Shell;" Herman Koeppe, Pittsfield, Bebel's "Woman;" Madeleine Rabenstein, Pittsfield, handsome cover for pillow; Lettish Federation, New York, compass, paper basket, fancy match-holder, mandolin, glass cake platter; R. F. Erehart, St. Paul, Minn., center-piece; Mrs. M. Mueller, Wilkinsburg, Pa., two aprons; Mrs. C Carlson, Bridgeport, Conn., round table cover; J. H. Wilton, Richmond, S. I., two aprons, fancy plate and fancy hat-pin holder; H. W. Miller, Newark, N. J., fancy album; from S. L. P. Ladies' Society of Cleveland: cushion cover, baby jacket, hat-pin holder, two brooches, two hat pins, two jabots, two ash trays, pair sleeve holders, pair Turkish towels, two center-pieces, fancy towel, thre doylies, pair bed slippers.

Mrs. J. Hammer and Mrs. Robbins, New York, fine large doll and various fine articles; J. Ungar, New York, canary bird and brass cage; J. Wolf, Trenton, N. J., two fancy hat-pin holders; Mrs. Kowarsky, various pieces of porcelain bric-a-brac; Chas. Sandberg, Plainfield, N. J., miniature full-rigged ship; Mrs. C. N. Ensign, Rotterdam Junction, pillow and two neckties; Miss Gunn, Schenectady, N. Y., beautiful arm-and-hammer emblem, in burnt wood; Socialist, New York, ½ dozen Fancy China cups and saucers, 2 fancy pin cushions, 2 clothes pin racks, 4 black velvet hand bags, 2 red velvet hand bags, 1 box of nick nacks, 8 leather bound books, I navy blue whisk broom holder, I set of carving knives and forks, I light blue silk hand embroidered bag, 2¾ yards silk enough for a waist, I fancy lawn and lace apron, 4 pair sleeve garters, 6 opera bags, 2 button bags, 1 bon bon box, I orange whisk broom holder, 1 leather brush holder, 1 red velvet watch holder with engraving, 3 fancy pillows, 5 tapestry pillows, ½ dozen linen napkins, 8 dozen necklets, 1 water colored picture (Dutch scene), 2 ladies bust pictures, 1 hand embroidered pillow navy, 4 dozen ladies belts.

Entertainment Committee.

REINSTEIN IN CLEVELAND, O.

Boris Reinstein of Buffalo, who reported for the Daily People the convention of the American Federation of Labor, recently held at St. Louis, will speak at a public mass meeting arranged by Section Cleveland, S. L. P., on WEDNESDAY, December 14, 8 p. m., at S. L. P. Headquarters, Acme Hall, 2416 East Ninth street, near Scovill avenue. Subject: "The Recent Convention of the A. F. of L. and Its Effect Upon the Socialist Movement." Admission free. All readers of the Party papers are cordially invited to attend and are requested to bring their friends and shopmates, as the speaker, no doubt, will have something of the most vital interest to tell the audience.

GERMAN MASS MEETING IN AKRON OHIO.

Richard Koeppel, Editor of "Volksfreund and Arbeiter Zeitung," will speak on 'Causes of High Cost of Living."

A German mass meeting, called by Section Akron, O., S. L. P., will be held SUNDAY, December 11, 3 p. m., at Central Labor Union Hall Walsh Block, South Main street, Akron, Ohio. Richard Koeppel, of Cleveland, editor of the S. L. P. German Party organ, will speak on **"The Causes of High Cost of Living." After the lecture, general free** discussion. Admission free. Readers of The People, who understand German, are especially invited, and are requested to call the attention of their German friends and shopmates to this meeting.

15TH ANNIVERSARY OF SECTION CLEVELAND'S SINGING BRANCH

The Singing Branch of Section Cleveland, S. L. P., the "Socialistische Liedertafel," will celebrate its Fifteenth Anniversary on New Year's Eve, December 31, at Acme Hall, 2416 East Ninth street, near Scovill avenue. The celebration will commence at 8 p. m. A splendid programme will be rendered, consisting of prologue, festival speech, songs by the Liedertafel and by renowned soloists, serious and humorous, complete theatrical performance, etc. This will be followed by a Grand New Year Ball.

Tickets, in advance, 25 cents a couple, can be had from all comrades and, at the office of the German Party organ at Acme Hall. Tickets at the door 50 cents.

The "Socialistische Liedertafel" is a directly affiliated branch of the Section and has in fifteen years of its existence rendered valuable service to the Section. It therefore deserves, in turn, the fullest support of all comrades, friends and sympathizers of the S. L. P. in Cleveland At its anniversary, its "day of honor," none of our friends and adherents should be absent, but a "packed" house should greet the brave singers. Come, every one of you, and enjoy a few delightful hours in the midst of our German comrades, who understand excellently how to arrange festivals and to give their guests the best of entertainment.

LOS ANGELES LECTURES.

Section Los Angeles has arranged the following course of lectures:

DECEMBER 13—Hayden Morgan. Subject: "The Class Conflict."

DECEMBER 20—H. J. Schade. Subject: "Money as a Commodity."

DECEMBER 27—Wm. B. Cook. Subject: "Trade Unionism."

PHILADELPHIA LECTURES.

Sunday afternoon lectures will be held regularly, by Section Philadelphia, Socialist Labor Party, on Sundays, 2.30 p. m., at Morning Star Hall, Ninth and Callowhill streets, Philadelphia. The schedule as arranged so far is:

December 11, A. J. Carey, "Socialism and Religion."

December 18, T. Wysham, "Socialism and Capitalist Exploitation."

Everybody welcome.

LECTURES IN THE BRONX.

Beginning with Thursday, December 1st, and during the whole winter, the 33rd and 35th Assembly Districts of Section New York, Socialist Labor Party, will hold free lectures in Claremont Casino, Park and Wendover avenues.

THURSDAY, December 15.—"Who Pays the Taxes?" J. S. Kandal.

THURSDAY, January 5.—"Class Consciousness and Fanaticism." N. Trochman.

THURSDAY, January 20.—"The Burning Question of the Unity of the Socialist Movement in America." Dr. A. Levine.

Everybody welcome. Questions answered by lecturers.

SECTION NEW YORK LECTURES.

The annual lecture course for the winter months, held under the auspices of Section New York, S. L. P., will start one month earlier than usual this year. The schedule for December is as follows:

TUESDAY, December 13th, 8 p. m. Subject: "What Is Socialism?" Lecturer, Edmund Seidel.

TUESDAY, December 20th, 8 p. m. Subject: "The Socialist Movement in the United States"; an historical sketch. Lecturer, Louis C. Fraina.

TUESDAY, December 27th, 8 p. m. Subject: "The Present Socialist Situation." Lecture, Daniel De Leon.

The lectures, which will be held at Arlington Hall, 23-25 St. Marks Place, will start at 8 p. m. Questions pertaining to subject will be answered by lecturer.

The members of Section New York are urged to advertise these lectures extensively. Throwaways can be had from L. C. Fraina, 28 City Hall Place. If ALL the members do their share of the work, the lecture course will be the great success that it ought to be.

ON TOWARD 1912

The election results are not yet completely in, but it is plainly to be seen that the old S. L. P. has again struck its stride. The upbuilding of THE revolutionary political party of Socialism in the United States is now only a question of reaching more and more of the workers with the principles and tactics of the Socialist Labor Party.

The campaigning being over, there can be no reason why financial support should not be concentrated toward the National Office's GENERAL AGITATION FUND to enable it further to meet the expenses of National Organizer Katz's tour, and place additional organizers and agitators in the field.

The results of Katz's work and his experience has shown that organizers and agitators are needed to make the S. L. P. and its aim known, and that as soon as our position is made known to the workers, the difference between the S. L. P. and the bogus Socialists is plainly acknowledged and the vast superiority of the S. L. P. brings the workers to us, despite the "big" vote of the bogus element.

In 1912 the Socialist Labor Party will again enter the national election with candidates for President and Vice President. In the election just past the Party's supporters had an opportunity to vote for it in TWENTY States. WITH CONSISTENT EFFORT AND FINANCIAL AID THE PARTY CAN HAVE TICKETS IN DOUBLE THAT NUMBER OF STATES, besides making it possible to increase the S. L. P. vote in the present twenty States.

TEN THOUSAND DOLLARS IS NOT TOO HIGH A MARK FOR REVOLUTIONISTS TO SET THEMSELVES TO ROLL UP, WHEN IT IS A QUESTION OF SENDING THEIR PROPAGANDA THROUGHOUT THE LENGTH AND BREADTH OF THE LAND. MAKE IT POSSIBLE FOR THE WORKING CLASS TO VOTE THE REVOLUTIONARY BALLOT OF THE SOCIALIST LABOR PARTY IN 1912 BY CONTRIBUTING TO THE GENERAL AGITATION FUND. AIM HIGH—AIM FOR A $10,000 INCREASE BY 1912.

Paul Augustine, National Secretary,
P. O. Box 1576, New York, N. Y.

PHILA. RADICAL LIBRARY LECTURE.

On SUNDAY, December 11th, 8 p. m., at the Radical Library, 420 Pine street, E. J. Higgins speaks on, "The Greatest Crime on Earth, from the Cradle to the Poorhouse."

NO ROYAL ROAD

PERSEVERANCE IS THE SECRET OF SUCCESSFUL PROPAGANDA.

That "many hands make quick work" is an old saying that expresses the advantage derived from co-operative effort. Many hands engaging in the work also adds zest to whatever is undertaken.

Comrade Arnold of Louisville, Ky., a tireless sub-getter, tells of the effect upon himself when others join in the work of propaganda, when he says: "I observe with much pleasure that the 'Roll of Honor' is growing. Every S. L. P. man should be proud indeed to have his name appear on that roll."

Ten thousand new readers this winter. An easy possibility to the organized forces of the S. L. P. What are You doing to make it an actuality? What is your organization doing to make it a fact?

We are frequently asked the question: "How does So and So get so many subs? What is the secret of it?" Our experiences with the good sub-getters makes possible but one answer: "How?—by going after them. That is the whole 'secret.'"

Comrade Fellermann of Hartford, Conn., bears us out in this when he tells us "how" Frank Knotek does it. "There is no gathering," says Fellermann, "where Knotek will not get some subs. Either he knows a man or is introduced to him, then he presents the merits of the Weekly People, 'a paper that every workingman should read.' If the person approached shows the slightest bit of interest there is no escape, Knotek will land him."

Of course there are not always meetings to be taken advantage of, "then," says Fellermann, "on Sundays Knotek hustles out on his wheel, and travels from end to end of the city. At such times the work is harder for he mainly comes in contact with people singly, and who are utter strangers, but even so, if he arouses a man's interest, it means a subscriber.

"Knotek keeps track of all his readers. When a sub is about to expire he gets after the renewal and seldom loses a reader. He is systematic in his methods; and is rather a quiet sober minded man, the secret of whose success is indomitable perseverance."

Not all, perhaps, are gifted with the perseverance displayed by comrade Knotek. But who is there of the S. L. P. who will say that he cannot get ONE new reader per month?

And, comrades, that is all you are asked to do in order that 10,000 new readers be added to the Daily and Weekly People ere the spring rains warm the earth again.

The Roll of Honor, names of those who sent two or more subscription during the week, follows:

C. J. H. Berg, San Francisco, Cal. ..	2
Section El Paso Co., Colo.	2
F. Knotek, Hartford, Conn.	6
G. Renner, Jacksonville, Ill.	2
J. Burkhardt, Indianapolis, Ind. ..	3
J. H. Arnold, Louisville, Ky.	2
F. Bohmbach, Boston, Mass.	2
F. Anderson, Minneapolis, Minn	5
J. Scheidler, St. Louis, Mo.	3
H. Scott, Lincoln, Neb.	3
E. Hauk, Buffalo, N. Y.	5
C. A. Ruby, Rochester, N. Y.	2
L. F. Alrutz, Schenectady, N. Y. ..	2
G. M. Conover, Canton, O.	3
W. R. Fox, Cincinnati, O.	4
F. Brown, Cleveland, O.	4
G. W. Ohls, Pittsburg, Pa.	2
R. Strach, San Antonio, Hexas	8
J. P. Erskine, Salt Lake City, Utah	2
D. L. Munro, Portsmouth, Va.	3
C. Pierson, Hoquiam, Wash.	16
D. G. O'Hanrahan, Seattle, Wash ..	19
J. W. McCall, Tacoma, Wash.	2
Socialist Edinburgh	2

Prepaid Cards sold:—St. Paul, Minn., $3.75.

OPERATING FUND.

J. White, Fern Ridge, B. C. ..	1.00
M. Sand, Brooklyn, N. Y.	.50
C. A. Ruby, Rochester, N. Y	.50
Total	2.00
Previously acknowledged ..	6,754.21
Grand total	$6,756.21

Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.

INDUSTRIAL WORKERS OF THE WORLD

GENERAL EXECUTIVE BOARD:

Chas. E. Trainor, Transportation Industry; Herman Richter, Building Industry; Robert McLure, Public Service Industry; Frank Knotek, Metal and Machinery Industry; Harry B. Simpson, Metal and Machinery Industry.

General Secretary-Treasurer, H. Richter, Hamtramck, Mich.

Send all communications, contributions or other matter intended for the General Organization of the I. W. W. to H. Richter, Hamtramck, Mich. Send for literature and particulars on how to join the Industrial Class Union.

I. W. W. NOTES.

What are you doing to invite all the wage workers into one great industrial union?

You are in favor of such a move; you endorse I. W. W. principles and methods, as enunciated in 1905. That is one essential step in the right direction. But more are steps needed to bring to full development the industrial class union.

As a means toward emancipation to organize the industries, speakers, literature and other aids are necessary. Who do you expect to furnish the money, distribute literature, and meeting notices, etc.,—the capitalists? or the worker still controlled exclusively by capitalist ideas and influence? Certainly not! It must be done by Socialists, by industrialists.

Letters are reaching headquarters from North, South, East and West. They read usually as follows: "I want to join the I. W. W.; enclosed find $1, $2, $5. You may apply the rest where it will do the most good. I am through with the A. F. of L." Or, say others, "we know the bogus concern, the I-am-a-bum element. To listen to their speakers shows us no difference between them and Gompers. Both sing, 'eight hours, higher pay, organize, organize.' This, in every case, is a meal ticket for the fakir, and greater misery for their dupes."

Arouse, you men and women! To the work of education to stop this tragedy.

Get some leaflets for distribution; $1.75 a thousand, twenty cents a hundred. The wage workers are anxious to learn.

As sound industrial unionism depends upon knowledge for success, we must aid the wage worker to acquire the same.

Collect some funds for meeting and speaker, if you cannot secure them without funds. We must learn to act, along the lines of the motto of our class: "By our own effort we shall be free!"

The Polish locals in Detroit, Mich., are at work to issue a paper with which to push the work of education and organization among the wage slaves of that tongue. All papers of that language have so far not upheld the workers' class interest. All Polish wage workers throughout the land should support this move. It is an effective means to suppress the fakir and frauds that now block progress among the Polish workers.

Boston and vicinity are pushing the work of organization; so is Portland, Ore., and Vancouver, B. C. The bogus concern has blocked itself effectively.

In the glass industry in Pennsylvania the work is progressing; the I. W. W. is pushing hard to fulfil its mission, in spite of all capitalist opposition.

Sound industrialism means more than a full stomach. It means an enlightened working class fighting for all that its social labor produces.

Join the I. W. W.! Give your share toward organized work!

H. Richter.

SECTION CALENDAR.

Standing notices of Section headquarters or other permanent announcements. Five dollars per year for five lines.

Los Angeles, Cal., headquarters and public reading room at 317 East Seventh street. Public educational meetings every Tuesday evening. People readers are invited to our rooms and meetings.

San Francisco, Cal., 49 Duboce avenue, Headquarters and reading room of Section San Francisco, Cal., Socialist Labor Party, Hungarian Socialist Labor Federation, Lettish Socialist Labor Federation, and Scandinavian Discussion Club, at 49 Duboce avenue.

Denver, Colo., Section meetings the second Thursday evening of each month at Hall, 209 Charles Building. Agent of Party organs, Al. Wernet, Hotel Carlton, 15th and Glenarm streets.

Hartford, Conn., Section meets every second Wednesday in the month at 8 p. m., at Headquarters, 34 Elm street.

Chicago, Ill., Section Cook County meets every second and fourth Sunday, at 2 p. m., at 816 Milwaukee avenue, one block north of Chicago avenue. Workingmen and women are invited to attend. Open every evening. Secretary, Jacob Bobinsky, 1514 Washburn avenue, Chicago, Ill.

Boston, Mass., Section meets every first and third Thursday in the month, at 8 p. m., at 694 Washington street. Discussions at every meeting. All sympathizers invited.

Minnesota S. E. C. All communications should be addressed to M. J. Cikanek, 278 Duke street, St. Paul, Minn.

Minneapolis, Minn., S. L. P., Section meets the third Saturday of each month at 8 p. m., at Union Temple, Room 3. Address of Literary Agent is Peter Riel, 2516 West 21st street.

St. Paul, Minn., S. L. P., Section holds a regular business meeting the second Thursday evening of each month, at Federation Hall, corner Third and Wabasha streets.

New Jersey State Executive Committee, S. L. P. P. Merquelin, Secretary, 121 Myrtle avenue, Plainfield; W. J. Carroll, Financial Secretary, 1076 Bond street, Elizabeth.

Passaic Co., N. J., Branch I (English) meets every first and third Thursday in the month at 817 Main street, Paterson. Readers of the Party press are invited.

Cincinnati, O., S. L. P., Section Headquarters at corner Liberty and Pleasant streets. Meetings every second and fourth Wednesday of the month.

Cleveland, O., S. L. P., Section meets first and third Sunday of the month at 3 p. m., at Headquarters, 2416 East 9th street.

Portland, Ore., Headquarters of S. L. P. Section and Scandinavian Labor Federation, 224½ Washington street, Rooms 1 and 2.

Allentown, Pa., S. L. P., Section meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Providence, R. I., Section meets every second and fourth Tuesday of the month at 98 Weybosset street, Room 14, 8 p. m.

Seattle, Wash., Section Headquarters, 1916 Westlake avenue P. O. Box 1854. Propaganda meetings every Sunday, 8 p. m.

Spokane, Wash., S. L. P., Section Headquarters and free reading room, 107 S. Monroe street. Section meets every Sunday, 10:30 a. m.

Tacoma, Wash., S. L. P., Section Headquarters and free reading room, Room 304 Wallace Building, 12th and A streets.

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